

LIGHT

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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

ENCIRCLED with a zone of love,
A zone of dim and tender light.

—JOHN WILSON.

GHOSTS ANCIENT AND MODERN.

The second of the "Old-time Ghost Stories" now proceeding in our pages, *viz.*, the story of the apparition which appeared to Sir John Sherbrooke and General Wynyard, when they were young officers in Nova Scotia, is said to be one of the best authenticated of its kind. There is one passage in the account which will have a strong appeal to Spiritualists. It is that in which the narrator tells how the two officers—

gradually persuaded themselves that they had been imposed upon by some artifice of their fellow-officers, though they could neither account for the reason, nor suspect the author, nor conceive the means of execution; they were content to imagine anything possible rather than admit the possibility of a supernatural appearance.

How familiar this sounds! We are looking back to about one hundred and fifty years ago, at the same peculiarity of mind which we witness to-day in the case of persons who are willing to believe in anything, however impossible or preposterous, rather than the existence of spirits. They are quaintly told, some of these old ghost-stories, and the curious student of psychic lore will not fail to note here and there, in the various narratives we are printing, queer points of contact between the views and experiences of our forefathers and those with which we are familiar to-day.

A MESSAGE FROM LENIN?

The "Daily Express" of the 30th ult. prints a long account by Sir Arthur Conan Doyle of a visit paid to a supposed haunted house in the neighbourhood of Piccadilly Circus. Certain uncanny happenings in the house had been mentioned in the journal, and this led to an attempt by Sir Arthur to test the story with the assistance of several persons, amongst them the Rev. G. Vale Owen, Mr. Horace Leaf, a West End physician, a young Dutch artist, and two persons connected with the house, one of them a young woman who is said to have several times seen the figure of

an elderly man—the ghost. As the result of a séance, some kind of communication was established with the haunting agency which claimed to be Lenin, and which exhorted "artists" to "rouse selfish nations," and gave a further message expressing the desire that Russia and Britain should be friends, with the warning that unless they could come to terms, they would drift into war in which Russia would be very strong. Sir Arthur writes with evident impartiality, conscious, no doubt, of the difficulties of the case, from the purely psychic standpoint. It is to be hoped that it will not end at this stage, but be brought to some more definite conclusion. In the meanwhile, for those who take broad views, the message will have its special significance. The unseen world, when it is actually at work influencing this one, occasionally moves in mysterious and perplexing ways, and the present time is big with portent. It is as though we heard "ancestral voices prophesying war."

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ANCIENT EGYPT AND ATLANTIS.

An American correspondent, L. L., writes to inform us of the interest with which he read the article "Egyptian Civilisation and Atlantis," by Major R. A. Marriott, in *LIGHT* of April 19th (p. 250). Our correspondent has himself, it seems, been receiving communications through a medium, the communicators representing themselves to be ancient Egyptians and Atlanteans. One styling himself "Abdullah the Great" claims to have been the "designer of the Pyramids, 'cheops' he calls them, and says they were erected in memory of Time and Eternity." Our correspondent heads his letter "Washings of the Nile," and truly these be strange "washings" indeed! Before one can recover from the shock of hearing of Abdullah the Great as the builder of the Pyramids, one is stunned with the information that he calls them "cheops." Apparently neither the medium nor her consultant were aware that Cheops was King of Memphis and is credibly understood to have built the first or Great Pyramid as a sepulchre for himself. We are left to infer that either our correspondent was simply receiving a "subliminal romance" from the mind of the medium, or, that if he were in touch with any real communicator, with genuine information, the message got badly muddled in transmission. Judging from the remainder of the letter with its startling statements about Atlantis we imagine that the former explanation may probably cover the case. One is sorely tempted at times to dismiss all these ancient Egyptian and At'antean "psychic" revelations as nonsensical—as indeed some of them are—but, as an old psychical researcher discovered, the genuine communications are often set in a framework of nonsense, especially when they come through minds of little critical judgment. Certainly psychic communications about lost Atlantis are, at the best, of little practical value since there is at present no means of verifying them. When the statements are not simply "moonshine," all we can say of them is that they are mere speculations—vastly entertaining to some people but not to be classed either as history or science.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription
22/- per annum.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

THE STORY* OF SIR JOHN SHERBROKE AND GENERAL WYNYARD.

Sir John Sherbrooke and General Wynyard were, as young men, officers in the same regiment, which was employed on foreign service in Nova Scotia: they were connected by similarity of tastes and studies, and spent together in literary occupation much of that vacant time which their brother officers squandered in those excesses of the table which, some forty years ago, were reckoned among the necessary accomplishments of the military character. They were one afternoon sitting in Wynyard's apartment: it was perfectly light, the hour was about four o'clock; they had dined, but neither of them had drunk wine, and they had retired from the mess to continue together the occupations of the morning. I ought to have said that the apartment in which they were had two doors in it, the one opening into a passage, and the other leading into Wynyard's bedroom: there were no means of entering the sitting-room but from the passage, and no other egress from the bedroom but through the sitting-room; so that any person passing into the bedroom must have remained there, unless he returned by the way he entered. This point is of consequence to the story. As these two young officers were pursuing their studies, Sherbrooke, whose eye happened accidentally to glance from the volume before him towards the door that opened into the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the appearance of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visitor, his countenance became suddenly agitated: "I have heard," says Sir John Sherbrooke, "of a man's being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment."

As they looked silently at the form before them—for Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech, and Sherbrooke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and, in the act of passing them, cast its eyes with a somewhat melancholy expression on young Wynyard. The oppression of this extraordinary presence was no sooner removed than Wynyard, seizing his friend by the arm, and drawing a deep breath, as if recovering from the suffocation of intense astonishment and emotion, muttered, in low and almost inaudible tone of voice, "Great God! My brother!"—"Your brother!" repeated Sherbrooke, "What can you mean, Wynyard? There must be some deception: follow me": and, immediately taking his friend by the arm, he preceded him into the bedroom, which, as I before stated, was connected with the sitting-room, and into which the strange visitor had evidently entered. I have already said that from this chamber there was no possibility of withdrawing, but by the way of the apartment, through which the figure had certainly passed, and as certainly never had returned. Imagine, then, the astonishment of the young officers when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted. Wynyard's mind had received an impression, at the first moment of his observing him, that the figure whom he had seen was the spirit of his brother. Sherbrooke still persevered in strenuously believing that some delusion had been practised. They took note of the day and hour in which the event had happened; but they resolved not to mention the occurrence in the regiment, and they gradually persuaded each other that they had been imposed upon by some artifice of their fellow officers, though they could neither account for the reason nor suspect the author, nor conceive the means of the execution: they were content to imagine any thing possible, rather than admit the possibility of a supernatural appearance. But, though they had attempted these stratagems of self-delusion, Wynyard could not help

expressing his solicitude with respect to his brother, whose apparition he had either seen or imagined himself to have seen; and the anxiety which he exhibited for letters from England, and his frequent mention of his fears for his brother's health at length awakened the curiosity of his comrades, and eventually betrayed him into a declaration of the circumstances, which he had in vain determined to conceal. The story of the silent and unbidden visitor was no sooner bruited abroad than the destiny of Wynyard's brother became an object of universal and painful interest to the officers of the regiment; there were few who did not inquire for Wynyard's letters before they made any demand for their own, and the packets that arrived from England were welcomed with a more than usual eagerness, for they brought not only remembrances from their friends at home, but promised to afford the clue to the mystery which had happened among themselves. By the first ship, no intelligence relating to the story could have been received, for they had all departed from England previous to the appearance of the spirit. At length the long wished-for vessel arrived; all the officers had letters except Wynyard; still the secret was unexplained. They examined several newspapers; they contained no mention of any death, or of any other circumstance connected with his family that could account for this preternatural event. There was a solitary letter for Sherbrooke still unopened; the officers had received their letters in the messroom, at the hour of supper: after Sherbrooke had broken the seal of his last packet, and cast a glance on its contents, he beckoned his friend away from the company, and departed from the room. All were silent. The suspense of the interest was now at the climax; the impatience for the return of Sherbrooke was inexpressible: they doubted not but that letter had contained the long expected intelligence. At the interval of an hour Sherbrooke joined them. No one dared be guilty of so great a rudeness as inquire the nature of the correspondence; but they waited in mute attention, expecting that he would himself touch upon the subject.

His mind was manifestly full of thoughts that pained, bewildered, and oppressed him: he drew near the fire place, and, leaning his head on the mantelpiece, after a pause of some moments, said in a low voice to the person who was nearest him, "Wynyard's brother is no more!" The first line of Sherbrooke's letter was, "Dear John, break to your friend Wynyard the death of his favourite brother": he had died on the day and at the very hour on which the friends had seen his spirit pass so mysteriously through the apartment.

It might have been imagined that these events would have been sufficient to have impressed the mind of Sherbrooke with the conviction of their truth; but, so strong was his prepossession against the existence, or even the possibility, of any preternatural intercourse with the souls of the dead, that he still entertained a doubt of the report of his senses, supported as their testimony was by the coincidence of vision and event. Some years after, on his return to England, he was walking with two gentlemen in Piccadilly, when, on the opposite side of the way, he saw a person bearing the most striking resemblance to the figure which had been disclosed to Wynyard and himself: his companions were acquainted with the story, and he instantly directed their attention to the gentleman opposite, as the individual who had contrived to enter and depart from Wynyard's apartment, without their being conscious of the means.

Full of this impression, he immediately went over, and at once addressed the gentleman; he now fully expected to elucidate the mystery. He apologised for the interruption, but excused it by relating the occurrence which had introduced him to the commission of this solecism in manners. The gentleman received him as a friend: he had never been out of the country, but was the twin brother of the youth whose spirit had been seen.

The reader of the above story is left in the difficult dilemma of either admitting the certainty of the facts, or doubting the veracity of those whose word it were impossible even for a moment to suspect. Sir John Sherbrooke and General Wynyard, two gentlemen of distinguished honour and veracity, either agreed to circulate an infamous falsehood, which falsehood was proved by the event to be prophetic, or they were together present at the spiritual appearance of General Wynyard's brother.

This story silences the common objection that ghosts always appear at night, and are never visible to two persons at the same time.

(To be continued.)

*This story has been read by a relation of General Wynyard, who states that, in all important circumstances, it is strictly true.

THE FORTUNE-TELLER.

By THE REV. G. VALE OWEN.

The problem of the fortune teller is always with us. We are agreed that it is a problem for which it would be well to find a solution. There we stick. There are difficulties, and instead of grappling with them we bow before them. As an old commentator on the Bible said, "Now, we will look this difficulty in the face and—pass on to our next consideration." It is a convenient method of getting over obstacles. But the obstacles still remain. There is no comfort in such treatment, and no light gained.

In the matter before us we lament the state of affairs, for that it is wholly unsatisfactory we all admit. We sometimes hear fortune-telling described as the prostitution of sacred gifts and powers. Personally I think that too strong a term. It cuts two ways. As a member of the Ministry of the Church I am conscious of living in a glass house. Perhaps that inclines me to refrain from throwing stones. It is not a high motive of restraint, but it is human. And I am trying to look at this problem from the human point of view. When I read that my lay friend, Mr. John Benedict, schoolmaster, has taken Holy Orders and will henceforth adorn his name and address cards with the prefix "Reverend," I am rather suspicious of his motive for the step he has taken. It will, I know, add to his chances of worldly advancement in certain directions. But I know him to be a very good fellow, his outlook on life somewhat practical, and I do not doubt that, even if he takes a rather commercial view of things, yet he will make good use of any advantages which may accrue from his new status. Then there is my friend, Mr. Thomas Merchant. He is a commercial man and has remarkable gifts of organisation. These gifts are derived, in my opinion from the same all-embracing Source as those of the Reverend John Benedict. Merchant has not used his powers exactly in an altruistic direction. He tells me that business is business. He organises on that understanding. His object is to get money, and then more money. I would rather see him as the moving spirit in a camp of lepers or in the slums, which is much the same thing. Still, I observe that when he has got that money he doesn't cling to it. If I put a really "deserving case" before him he is always ready to help, and to help generously. But he is rather inquisitive as to details before he parts. He is a good all-round fellow. No, I would hesitate to apply the substantive "prostitution" to either of these cases. They do not quite "rise to my ideal of the high use they might put their gifts to. They seem to me to work on a lower level. It's a pity, and I am sorry. I am more sorry when, at times when I feel more courageous than usual, I take a look inside myself and see a fair amount of both Benedict and Merchant there.

Well, this brings me back to fortune-telling. Because I am a fortune teller myself. And I am paid for it. It is called an "endowment." [This article was written while Mr. Owen was Vicar of Orford and in receipt of an endowment.] I will not disclose the amount of this "endowment" as my object in writing this is neither to flaunt my riches in the face of my less fortunate brethren, nor to excite their envy! My point is that this endowment is supposed to secure my whole-time services which include, with other items, that of foretelling the future and fortunes of those who have nothing better to do on a Sunday than to come and listen to me. But although my whole time is thus contracted for, yet when I use some of that time to marry or bury people, or to do some other questionable service for them, and receive the extra fee, I cannot repress a small inward spasm of chastened pleasure to know that the price of a pound of tobacco has been added to my store. These little experiences are not spiritually elevating, much less mystical. But again, they are human and serve to help me to realise my brotherhood with my friends, Benedict and Merchant, and with the wretched fortune-teller who, I see, has been mulcted in a pretty substantial fine for giving a couple of police spies what they came and asked for. This is where the "glasshouses" come in.

And that reminds me of another thing. I see from the newspaper report that what let that fortune-teller down was the fact that she made money by "false pretences." Now that is interesting. For I find that the two ladies whose histrionic gifts were employed to entrap this wicked woman went to her as bona fide enquirers, who believed in her. Under false pretences they were able to lure on the simple trusting soul until they were in possession of "evidence" which resulted in the addition to the funds of the organisation which employed and paid them of something like fifteen pounds, including costs. This money was obtained, of course, under false pretences. And the magistrate commended the police and their spies on the clever way they had conducted the case. We can imagine him then to have left for his club for a few hours of bridge.

And now, as the preacher says, "Let us hear the conclusion of the whole matter." What is the remedy? I have no new suggestion to offer. It has been put forward time and again. Form a Council of delegates elected from the principal Spiritualistic societies. Let them issue licences to mediums. If those mediums have to depend on their mediumistic gifts for a livelihood, pay them a good wage such as will enable them to live free from financial

worry. Fix the fees to be charged by all who hold the licence of the Council, which fees shall be handed over to the Treasurer of the Council's "Endowment Fund." Any who do not seek such licence can go their own way. It is a free country. Only make it known far and wide that responsible Spiritualism vouches only for the character and validity of the mediumship of those who hold their licence and are employed by them. Does this seem to reduce the matter too much to a commercial proposition? The churches of all denominations work on these lines and are not ashamed. Why should Spiritualists be? However, if you know of a better hole . . . Anyway, let us cease talking and do something. Cannot something be done?

THE INFINITE CIRCLE OF SPIRIT-EVOLUTION.

By OTTO T. SIMON (Washington, D.C., U.S.A.).

It may seem strange to those readers of *LIGHT* who have been interested in the "Cameos" from The Messages of Anne Simon, that in all the subject-matter of this writing, extending through six months of the issues of *LIGHT*, I do not recall, during Anne Simon's lifetime, any instances of her discussion of Spiritualistic ideas or literature. And yet there may be one exception, for the impression lingers that she was strongly attracted to the idea of reincarnation. I remember so well, then, my wonder at the refutation of this as the writing came swiftly through me. It would seem quite plain.

The idea of the return of the mortal soul, after it has once passed into the spiritual places, is erroneous. A new germ of life is given to each new baby of mortal life. It is fixed, by certain laws of heredity, and a certain absorption from the baby, unconsciously, of our emanations; each baby differing from another baby in this. The laws of heredity do not fix the boundary. Our emanations make the unusual fluctuations of characteristics and talents, sometimes by which one member of a family may stand out uniquely from the members of the rest of that family.

And as the message makes plain to those who accept such writings, retrogression of spirit life does not exist as reincarnation, so there appear also in the messages these facts of the onward sweep and evolution of such life: That love is the basic element of immortal life, and includes energy; that it originates from a primal, omniscient source; that it appears in mortal places as a conscious entity, the soul of created types, of the man-type and others; that this conscious entity or soul in the man-type of mortal places may develop through the mortal will, exerted for the flowering of the virtues and also through the influence or emanations of stimulation and helpfulness of the souls in celestial places. The demand for such stimulation is prayer. That the basic element of such stimulation is love; that innumerable mansions and planes of spirit-progress exist, in which the spirit life is harmonious and understanding; that the stimulative element of love exists for each plane, enhanced in significance for each more exalted plane; that stimulation to the mortal comes from the influence of spirit souls of the first planes to which mortals pass. Stimulation from the higher exalted places would be overwhelming and excessive. Neither does man "see God." That on the first spirit planes, after the passing, the love-energy takes on itself an unfolding and personal tenderness, not understood by the mortal. Anne Simon characterises this as an inexpressible and unspeakable happiness to the awakening spirit soul; that through celestial growth and stimulation a spirit soul comes to the fullness of its mansion; that it leaves this; that as it leaves its last home it is in a state of spirit-rest a suspended condition of spirit consciousness, as preparation for the enhanced stimulation and creative energy of its next and more exalted spirit home. It is the new birth; and ever so again as the higher places are reached. And in such spirit life there is spirit identity ("we are radiance with identity"), spirit activity, spirit harmony, happiness and serenity, spirit-communication and understanding with all types of creation, once mortal, now in spirit body. "We absorb. We create. We love. We are helpful. We aspire. We are happy in the glory of celestial happiness. We reach high places, and our spiritual arms are ever reaching." Again to quote from the messages:—

And when the higher spirit planes are reached the spirit soul is next absorbed again into the supernal and glorious primal essence of love, omnipotent and omniscient. I have told you of the encompassing circle of celestial love, that binds all planes of spirit and physical places, all mortals of all mortal systems of worlds, all spirit entities, and all spirit creation of all spirit systems into a supreme spirit unity. The circle of glorified love continues and will continue to function in the infinitude of time. The one little golden grain, enclosed in each mortal, will expand and rest in finality and infinite stimulation with the Great Central Essence and Personality, from which it evolved, the beginning and the end as one.

In this way Anne Simon explains the Infinite Circle of Spirit Evolution.

MEDIUMISTIC PHENOMENA AND SENSATIONS.

By PROFESSOR ANGELA SANTOLUQUIDO.

(TRANSLATED FROM "LUCE E OMBRA," FEBRUARY, 1924, BY E. A. S. HAYWARD.)

I have never occupied myself with Spiritualism, and so much the less was acquainted with mediumistic studies. Once I read an article on Palladino and her trickeries. I remember that the writer absolutely denied the truth of the phenomena, so I remained doubtful, with slight curiosity in regard thereto. My occupation and the surroundings in which I lived did not allow me, nor give me leisure, to satisfy it. Some years after, in November, 1906, I was invited by some personal friends (also new to this kind of study) to take part in a table-rapping séance. There was no professional medium; but a lady, a mutual friend, in the course of some preliminary attempts, had revealed some suitable qualities, and usually presided at the sittings. My presence did not prove an obstacle to the movement of the table, and I was invited to try it alone. The novelty, and still more the argument from the table, interested me. The movement, at first infrequent and not in set order, made itself more rapid and precise.

I insist in repeating that I was completely ignorant of everything regarding the mechanism and the means used for communication with the beyond, and of the different characteristics of mediumship. I retained as the one indispensable means the round table with the characteristic three feet.

One evening I was in company with the lady who had initiated me, and was speaking now and again, when I heard the chair on which I was seated commence to creak; it seemed as if here were some kind of internal groans in the wood. I got up without saying a word and changed my position, but the creakings continued, so that the person present asked me what was the matter, seeing me change my position so many times. It is strange, I replied, but I feel the seat shaking. She placed her hands on the back of the chair and felt little knocks . . . the chair moved regularly, and, with the usual knocks, gave out the name of the communicator.

Another day I was at the table during a communication, and this being rather long, I was asked to take a sheet of paper, place it on the table, holding the pencil between the index and middle finger, with the point resting on the sheet. I obeyed and awaited anxiously and with curiosity. After various flourishes and zig-zag lines, my hand, moving rapidly, wrote a word. It was for me an instant of deep commotion, a revelation; however, I did not keep the paper, not attaching any importance to what I had traced on it, only to the marvellous fact itself. Subsequently, seating myself again to write, I obtained instead designs, lines, strange figures, vases of curious shapes, and a profile.

I noted that the entity which made the designs wrote and spoke with difficulty.

One evening I was reading the newspaper standing with my elbows leaning on the dining table. When I least expected it this slid on the floor, dragging me with it. Two of us, with great effort, succeeded in putting it back in position, but hardly had I leaned my arms on it again when the table slid again. That evening I could not approach anything movable in my room, because at my touch it creaked and moved (a not at all pleasant thing for me, as I did not wish the rest of my family to be aware of it). I remember that leaning on the iron back of a double bedstead it rose up, falling back again on the little iron plates on which the feet were placed.

After that, often in the table rapping séances, I was carried around on the seats or easy chairs, or these rose up on three legs, to my great apprehension of a possible fall. The following are extracts from my notes.

August 11th, 1907. At one time leaning my hands on an iron table it rose up. Another day in the country in the open air, whilst I was speaking of indifferent things, I leaned my hands on a small table on which was seated a rather heavy gentleman, and it was raised up at once to the surprise of all considering his weight and the fragility of the table. The phenomenon repeated itself twice.

Physical phenomena in which assisted (humanly speaking) a great force, always unexpectedly verified themselves, and when I least expected them—never at sittings. The standing position with my elbows or back leaning on the table, appeared to facilitate the phenomenon. (Be it quite understood that I speak of myself and as regards that which concerns my own mediumship).

The "entities" which presented themselves were various, a regular phantasmagoria; a superior one had the direction, and all preserved their own individual characteristics, even as regards the fluidic sensation which I felt, and the special movement of the table. For the most part they indicated their presence by trembling of the arms or creakings of the seat. They presented themselves with a certain constancy and a definite aim. Often they tried to send me to sleep, but never succeeded. With this in view they have either given the table a rotary motion, or made me bend from the right or left shoulder in equal times, a sensation of complete rotation of the arms, sometimes with

elongation of the joints as if there was a space between them, and all the time while I kept my eyes tightly closed. I have always opposed a resistance to this, although; it may be, involuntarily. At the moment of definitely falling into trance an instantaneous reaction was produced on my organism. I felt the duality of the opposed forces, and in spite of very firm will and lively desire, I did not succeed in conquering the opposition and in abandoning myself completely as a docile instrument to the display of the phenomena.

From 1908 to 1912 a long period of interruption followed, due to the nature of my occupations which kept me apart from the requisite conditions, and kept me from being alone. At intervals, however, even when alone, the usual creakings in the furniture were produced, also movements of the table, and I had some table rapping communications. Having returned to Rome and as soon as my conditions of life permitted me I wished to resume the experiences interrupted for so long a time.

Being invited frequently, at intervals of years, to write my mediumistic sensations. I have always turned my back on it, perhaps owing to the difficulty of putting into writing in an effective and comprehensive manner the impressions experienced. It has often occurred to me to lend my works, however modest, to students of such phenomena, and animated by goodwill and laudable proposals have set myself about methodical exercise of a table rapping nature, rather than those of writing and drawing. But after some attempts I gave it up: a physical sense of repulsion for such exercises made the attempt serious and painful.

Since that last experiment, dating from 16th July, 1913, without interruption I have allotted ten minutes to half an hour, at the most, to the practice of writing and drawing. Every day I place myself at the writing desk and calmly wait, pencil in hand. After the allotted time passes, whether there are results or not, I sign the date and time taken.

I had, and still have, to overcome the physical lassitude, the sense of dilation, of unconscious repulsion; and only by a constant act of will power, by a firm purpose, was it possible for me to continue.

July 18th, 1913. On various days I have felt insistently the need of describing the impressions and experience when sitting at the table. To-day, in looking at my face, I recognise one of the sensations experienced many times. Often in my sittings for table rapping (held amongst my friends in any room whatsoever) the light annoyed me, I am compelled to turn my back to the window and sit in semi-darkness. My eyelids weigh heavily and I enter into a kind of state between sleeping and waking, but do not lose consciousness. I turn my back on whatever is near me; the lightest noise, even an irregular breathing, an abnormal state of mixed anxiety, impatience, hostility or diffidence are perceived by me as a painful sensation. It also seemed to me as if the table almost glided over the ground, that my arms became immeasurably longer to touch it, whilst my head remained at an enormous distance in a luminous region, and to be more precise, it seemed that only from my eyes upwards it was enveloped in the brightness.

Almost always I feel clearly that which is dictated by rapping, as if something repeated it to me from within. If I do not understand or perceive, the movement becomes uncertain and irregular, and I have the impression in my brain as if something was searching it, convulsing it (a sufficiently painful sensation, however momentary, and that alone, if prolonged, degenerates into tiredness); then I open my eyes again and the state of half sleeping, half waking, and of hypersensibility immediately passes.

In opening my eyes I experience almost always a great wonderment at seeing the dimensions of place and space reduced to so small a size; the table, however, appears to me to have become larger. In this state of half waking, half sleeping, it is impossible for me to pronounce the alphabet; I have to follow it, and suffer when it does not well interpret the movement; but I cannot interfere, because the slightest movement of myself or of others, a noise, even if imperceptible to others causes this precarious condition to cease. Then absolute calm of persons and of surroundings is necessary for me, being in a state of extreme sensibility for which every contrast was a painful repercussion on my organism. I do not speak of rather loud noises. There are moments when I do not succeed in following the alphabet or clearly following it; then the table moves, repeating the message many times; and if I understand the letter and repeat it mentally the table stops immediately, even if the person entrusted with following the knocks has not arrived at that letter. From this some confusion arises.

NOTES ON FIRST EXPERIMENT WITH "A" AND "R."

July 3rd, 1913.—In the rapping communications a slight sign in simple movement deprives me of any intuition whatever. I have no longer the sensation of anxiety, uneasiness or fear of the red light. I tried to accustom myself to complete darkness, physical oppression, uneasiness and aversion.

I made a conscious effort of will to lend myself to the experiments, an effort aided by the favourable environment operating in the same way. The physical sensation of sitting is at length less painful. I feel my body from the shoulders downwards (including the arms) tightly bound

to the chair which was on the floor, whilst I no longer felt my head, which although keeping its oval form did not seem to me any longer limited by the cranial box of the facial bones, but as if it were in a state of uniform flux. Relaxation in the arms, a very vague sensation, impossible to describe—in the other sittings in the light I felt as in a luminous region; in the dark, I felt surrounded by oval and concave shadows of different intensity, the concave ones having a more dense and clear nebula in the centre.

July 25th.—A different valuation of space. In leaning my head on my arm I seemed to have traversed an immense space, and being conscious of wonder at such an enormous distance. The darkness no longer makes me afraid, the mediumistic cabinet does not inspire me with repulsion; it causes me to pass to the state of half waking, half sleeping, which at times I feel whilst holding my hands on the table.

Whilst I was leaning my right temple on the hand of Mr. "A" I experienced a painful sensation as if pins were penetrating my brain, a sensation which ceased immediately if I leaned my forehead on the table or on its edge. Many times, and in the same position, I have experienced the same feeling. I drew up, however, new strength, and experienced as a result a greater prostration, a distinct tendency to sleep. I have to exercise an effort of will so as not to react and to execute the movements that an unknown force compels me to make. I want to weep.

July 18th.—Sensations of cold in the hands, so much so that they are like freezing. In the cabinet I feel calm and begin to stop thinking. During the sitting fresh air blows on my face. I notice in a close chain the different fluids of "R" and "A." The first gives me a feeling of comfort, and the other as if lashed, as if something were pressing on me, so much so that at the end of the sitting, still more later and especially at night, the right side, which responds to "R," was very much at rest, while the left, which responded to "A," was so numbed as to make me suffer and not let me sleep. The impression lasted twenty-four hours.

August 7th.—At the beginning of the sitting, owing to the intervention of an unknown entity, I did not perceive at all, and was oppressed by a feeling of uneasiness and fear. During the darkness I had the impression that my chest, shoulder blades, and the upper joints were enlarging like the bellows of an organ for three or four minutes, then slowly came together again, giving me a sense of oppression and of relaxation in the arms. The eyelids closed tightly. I noticed the duality of the forces acting in an opposite direction. The extraneous force had conquered the physical resistance, always reluctant and ready to react. Absolute want of sleep—no tiredness at the close of the sitting.

July 11th, 1913.—Repulsion and fear—accelerated beating of the heart—oppression and desire to get from the table—horror of the darkness. Sleepless and agitated night.

July 18th.—Slight trembling in the arms—dry throat—beating of the heart and sense of oppression and fear less noticeable. Sleepless but calm night.

July 25th.—Calm sitting, almost no sense of fear or oppression, or dry throat. Calm night but rather sleepless—in the evening very cold with great difficulty of breathing. Whilst drawing it seemed as if the pencil was moved by an extraneous force and that my fingers accompanied the movement. Sometimes (and that happened often at the commencement, and I knew every time that a new entity was acting)—my hand opposed the movement, grew rigid and did not follow the movement completely.

October 15th, 1913.—I have an impression that in the latest drawings there was a change of "controls"; whilst the movement of the pencil is more sure and neat, the hand does not succeed in following the movement, the pencil often escapes from my fingers, perhaps on account of the abnormal fashion of tracing the lines. My hand remains motionless and the pencil gradually passes from the vertical to the inclined position so as to remain at the last with the point in the palm of the hand.

December 12th, 1913.—I have drawn a design looking fixedly before me. I have tried to close my eyes so as not to see, but have not succeeded. Carelessly I have lowered my glance; immediately the movement of the pencil ceased—impossible to recommence the drawing—the usual burning in the eyes.

December 26th, 1913.—Fixed look—burning in the eyes—sure movement, which becomes uncertain and ceases immediately if my glance falls upon the drawing.

January 15th, 1914.—I note in the drawing a different manner to the previous ones. First I followed the drawing with my glance, then looked fixedly in front of me.

Here the diary stops, and a long period of inactivity follows, in which my mediumship is reduced almost entirely to nothing—table-rapping communications at rare intervals.

We must not for a moment forget that man is a spirit, differing only from the spirit after the death of the body, by the necessities and limitations of its physical connection. As such, it is capable within such limitations of manifesting the phenomena of spirit.—HUDSON TUTTLE.

A BOOK OF CLEAR-SEEING.

REVIEWED BY W. BUIST PICKEN.

"Problems of Belief," by Ferdinand Canning Scott Schiller, M.A., D.Sc., Fellow and Senior Tutor of Corpus Christi College, Oxford. Hodder and Stoughton. (Price, 3s. 6d. net.)

This is an uncommonly fine piece of intellectual work in high fields of thought. To the reader accustomed to peregrinations in climes metaphysical, psychological, philosophical, it is a bracing excursion; other readers may find that they have "to work for their living," but the living is well worth the work. These readers should bear in mind that their guide in this little volume is a thinker of the first scholastic order—properly speaking, of the first intellectual order, for there is an order of thinkers higher still, rarer even than the intellectualist type. Dr. Schiller's analysis of Belief is exquisitely subtle, but never in any obnoxious sense. Adopting Lord Balfour's luminous distinction between the *causes* and the *reasons* of belief, he points out that there will always be three questions which may be raised about any belief: "We may ask (1) How did it come to be? What caused it? (2) What is it worth? What reasons are there for it? (3) How do its origin and its value affect each other?" The first question being one of psychology, the second question one of logic, and the third one a matter of the relations between psychology and logic, Belief has been "left derelict and allowed to fall a victim to Theology, which had obvious reasons for interesting itself in certain sides of belief"—"more anxious to exploit than explore the subject."

There are chapters on the Nature of Belief, Implicit Beliefs, Debatable Beliefs, Half-Beliefs, all evidencing a sort of intellectual clairvoyance, with an appendix on the Belief in Immortality—the latter an account of a *Questionnaire* intended to test the actual state of public sentiment on the subject, the results published in the "S.P.R. Proceedings," Part 49, and "Humanism," Chapter xvii.

Belief is defined "as a spiritual attitude of welcome which we assume towards what we take to be a 'truth' . . . An affair of our *whole* nature, and not of mere intellect."

In the same chapter is the suggestive remark: "It is only in our day that the scientific fertility of doubt has been recovered." The "scientific fertility of doubt" is an unfamiliar expression, but as a fact it is in this book amply illustrated. "All doubt . . . even though universal, must have a positive ground. And may we not go further, and stipulate that it should also have a positive aim? . . . May we not insist that we should not doubt wantonly, and merely because we are indisposed to believe, but only because we wish to remove the unsatisfactoriness which has aroused our doubt? To do this would be to assign a logical value to doubt. It would become fruitful, and affiliate itself to the method of science."

Of Implicit Beliefs, which are not (normally) stated nor doubted, we read: "The ordinary man is quite as much shocked as the philosopher, when his memory or his senses play him false, though, under certain conditions, he is quite disposed to welcome miraculous interruptions into everyday routine. Normally, however, he is even more profoundly shocked when anything 'uncanny' runs athwart his implicit beliefs. . . . He officially proclaims his disbelief in magic, ghosts, and every form of 'superstition'; but he still instructs his police to guard him against falling a prey to 'mediums' and fortune-tellers, and grows indignant, like Herbert Spencer, when he is sent to sleep in a haunted room."

The chapter on Half-Beliefs is particularly rich in delicate but important distinctions. As regards immortality, "the vast majority have been, and are, quite willing to profess the belief, and not a few even to gush about 'the hope of immortality.' Only they do not usually behave as if they believed, or cared for their future. Most remarkable of all, they do not seem to *wish to know*. When one went to the religions and asked for proof that the faith in immortality was based on facts, all one got was myths and fairy tales which, however edifying, were not evidence, and whenever more precise information was demanded, they all soon began to mutter about the 'impiety' of desiring to disperse the mystery which the Divine Wisdom had wrapped around man's fate. When one went to the philosophies and asked for proofs, one was mocked with crooked answers to straightforward questions, and was fobbed off with transparent sophisms and verbal quibbles, purporting to prove *a priori* an immortality of 'the' soul which was not even designed to refer to the inquirer's personal prospects."

The use of Spiritualism to the world is surely there scholastically vindicated, its present practical imperfections being duly allowed.

Dr. Schiller has chapters on Dishonest Beliefs, on Make-Believe and Fiction, The Logic of Belief, The Will to Believe; also on Belief and Action, Belief and Survival-Value, and Truth and Survival-Value: all able disquisitions, although he declares his survey of the psychological varieties and shades of belief to be too rapid to do them justice, and that the topics of each chapter might well be expanded into a book.

SPIRITUALISM: THE VIEWS OF A SCOTTISH MINISTER.

ADDRESS BY THE REV. DR. JOHN LAMOND.

On Thursday evening, 22nd ulto., at 6, Queen-square, the Rev. Dr. Lamond delivered an address to the members and friends of the London Spiritualist Alliance.

Mr. R. H. SAUNDERS, who presided, explained that they were originally to have had an address on that evening from Mrs. Hinkley, but as she was unable to attend, Dr. Lamond had kindly come forward to take her place and would relate some of his experiences in connection with Spiritualism, and would also deal with the association of psychic phenomena with the Bible.

Dr. LAMOND then addressed the audience:—

After referring to his investigations into the phenomena of Spiritualism, he said that he regarded it as his duty to bear witness to the reality of these phenomena. At the present time they were confronted with a considerable measure of antagonism on the part of science, on the part of the governing powers and on the part of the Church. He believed, however, that the antagonism of Science was diminishing. The testimony of men like Sir William Crookes, Sir Oliver Lodge, Sir William Barrett and many others could no longer be ignored. There was a time when Huxley, with his great gifts, could push the claims of Spiritualism aside, and Tyndall declare that whatever the facts might be they had no interest for him. But that day was past.

PROFESSOR RICHTER'S TESTIMONY.

Last year on the 24th of July, a remarkable meeting was held in the city of Edinburgh in connection with the International Congress on Physiology. The leading physiologists of Europe and America were present. Professor Richter, of Paris, gave an address on "Extra-Sensory Sources of Knowledge and the Experimental Method." That address was fully reported in the "Scotsman" newspaper. Professor Richter used a great many technical terms which were new to many of them, such as Telekinesis, Cryptesthesia, and other such terms. But what he was really speaking about were facts that Spiritualists had been studying for more than fifty years. In the course of his address he stated, "The facts—the brutal facts—are there." Professor Richter had been severely blamed for not agreeing with Spiritualists in their explanation of the real cause of these extraordinary phenomena. But in reality the Professor was reaching a class altogether outside the ordinary circle of Spiritualistic enquirers. He was appealing to the scientific world to investigate the facts. When that investigation was completed, Spiritualism would be on a new basis altogether. Great as had been the triumphs of science in the past, these triumphs were only the first-fruits of the harvest that was yet to be gathered.

THE MESSAGE OF "RAYMOND."

As to the opposition of the governing bodies, that also was a question of time. The great majority of the public had been completely misinformed as regards the facts. Our judges, magistrates and rulers to a large extent reflect what is the predominant sentiment of the nation. But the public sentiment on the subject was rapidly changing. The late Lord Devlin, one of the judges of the Scottish Court of Session, had read "Raymond." He found in "Raymond" a message of great comfort. The book, in a measure, was a revelation to him. He became quite keen on the subject, and sought to awaken a similar interest on the part of the other judges in the Court of Session, so that the truths of Spiritualism were reaching many who occupy high official positions. Many hard things had been said about "Raymond." The lecturer was in a position to testify that "Raymond" had been as the message of God to many a wounded and troubled heart. When the great body of the public were adequately informed as to the facts our judges and magistrates might be found as eager to converse the interests of mediums as hitherto they had been eager to put them in prison.

With regard to the Church, it was undoubtedly the case that several theological dogmas would have to be modified by the ascertained facts of Spiritualism, but the essential beliefs of the Christian faith were strengthened by means of these facts. In the teaching of Jesus great stress was laid on the spiritual side of our being and on the immortality of the Ego. That immortality was assumed in almost every page of the New Testament Scriptures. Yet in recent years many people, even church-going people, had questioned the fact of the immortality of the soul. Even theologians in defence of the belief could only fall back on roundabout arguments and the support given to the belief by the statements of the New Testament. Fifty years ago the resurrection of our Lord was being seriously questioned. As F. W. H. Myers had so well pointed out, had it not been for the assurance given to the modern mind by the facts of Spiritualism the resurrection of Jesus, in

a hundred years, would have been seriously discredited. The sincere Christian could say, "I believe." The Spiritualist could not only say "I believe," he can say "I know." He had the assured conviction of an after-life and of an after-world. Not only so, the Spiritualist had an outlook into the future world that was of the most inspiring character. One of their fundamental beliefs was in the eternal progression of the spiritual ego. Many of those present could remember when the alphabet and the simplest sum in arithmetic was a puzzle to them. Now they could understand and entertain alike theological and philosophical conceptions. They could realise in a measure that they were living on a planet that formed part of the solar system and that the solar system was only a very small part of the Milky Way, and that even the Milky Way was only one universe amidst the manifold universes that were to be found in the vastitudes of space. Their consciousness was ever expanding, their powers of reflection ever deepening; but if such a measure of progress was possible during the few years spent in this world what might not each one of them become throughout the eternal years!

SPIRITUALISM AND THE BIBLE.

Dr. Lamond proceeded to deal with Biblical phenomena in the light of Spiritualism. He said that in that direction he had been anticipated by Mrs. St. Clair Stollart in her recently published book, "Ancient Lights"—a book, he declared, that was a mine of information for all students of the subject and which he earnestly recommended to his hearers. The Bible, he maintained, was the greatest Spiritualistic book in the world; and that if the records of supernatural phenomena were excised from its pages, and the communications that had been given as the result of some supernatural experience, little more than the boards of the Bible would be left. Many Spiritualists had told him that the Bible had become an entirely new book to them in the light of modern psychic research. He dealt with the argument of David Hume that miracles never took place, and maintained that the only adequate argument to meet David Hume's contention was that supernatural happenings not only took place two thousand years ago but that supernatural happenings under certain conditions are taking place at the present time.

He did not contend that they could reproduce the supernatural phenomena reported in the Bible, but what many of them had witnessed rendered these records more credible. The rushing mighty wind of the day of Pentecost caused no surprise to the Spiritualist who had often in the same experience; the tongues of fire that sat upon the Apostles could be literally accepted by the man who had seen the tongues of fire in the séance room. The day had gone past when these facts could be dismissed as mere trifles; when communications of deep spiritual import could be contemptuously treated as mere "drivel." He held in brief for mediums. He knew very few of them. But among them were saints and heroes who were content to live in obscurity and to face ridicule and poverty in order that this open channel of communication might be maintained between the visible and invisible worlds.

THE CALL FOR SERVICE.

If they believed in the reality of continued spiritual communication what sacrifices must they all be ready to make. They knew the storm of opposition which Sir William Crookes encountered when he made known the result of his investigations. They had seen how Sir Oliver Lodge had stood like a rock amidst the tumult of criticism. He had listened to severe things said of Sir Oliver Lodge by men who were unworthy to tie his shoe-latchet. They had seen how Sir Conan Doyle had faced his axe and carried his message to the further ends of the English-speaking world. They had witnessed the manhood of Vale Owen in going forth the marvellous communications that had been received through his personality. They, too, must be faithful, each in his own humble way. They must be ready to face the consequences, to make the sacrifices that were needed. He believed there were men and women in that audience who would be spared to see these truths not only justified but confirmed in the minds of men. The light was breaking all along the East. The ministering hosts were about to descend upon the world.

Dr. Lamond's address (of which the above is a summary) was heard with the deepest attention and loudly applauded at the close. A resolution of thanks, moved by Mr. Ernest Hunt, was carried with acclamation. The proceedings then terminated.

"WHENCE COMETH MY HELP?"

To the spirit cries the flesh,
"Make me afresh."
To the flesh the soul replies—
"Thyself, arise."
The power within is that will lead,
God fills the flask, man breaks the seal.
—ELEANOR GALT.

THE DIRECT VOICE: SOME REMARKABLE EXAMPLES.

NEW SCOTTISH MEDIUMS AT THE "W. T. STEAD BORDERLAND LIBRARY."

By ESTELLE W. STEAD.

The Misses Moore, direct voice mediums from Glasgow, have just concluded a three weeks' visit to the Library. During this time they gave on an average two sittings a day, with a whole day's rest each week. The results have been excellent.

These two ladies sat together for development for over four years before they got the voices. Many times they felt inclined to give up, but were encouraged to persevere, the assurance being given that their patience would be rewarded, which it eventually was some few years ago.

They evidently make a strong combination, for beside the voices they get spirit lights which, at some of the sittings, are very bright, and at one sitting whilst here there was a distinct attempt at etherialisation. They have the gift of clairvoyance also, which adds to the interest of the sittings.

The procedure is usually as follows: Recital of the Lord's Prayer, followed by the singing of a few verses of "The Lord is my Shepherd," in which any of the sitters are invited to join, but the mediums themselves sing so beautifully that it is a pleasure to sit quietly and listen to them. Before the singing finishes faps are heard high up in the room as the trumpet is raised and moved about over the heads of the sitters. "Koha," their North American Indian guide, is the first to speak and greets the sitters in broken English; sometimes he stays and describes some of the spirits present and gives a name or two, but usually he quickly gives place to their Scotch guide who announces his coming with "Aye, aye," and then gives his name, Andrew Wallace, of Dunfermline. Andrew has a very strong Scotch accent which is at times difficult for English folk to understand, and his voice is so loud that it could easily be heard two floors below. He greets the sitters, very often by name and, I would mention here, that only in two or three cases were the sitters' names known to the mediums or had they any idea of their identity, all arrangements being made through the Library and particular care taken that no names were mentioned when introducing the sitters, and yet Andrew invariably got the names correctly. He told us that he either saw the names written above their heads or they were given him by the spirits wishing to communicate.

On the first evening after their arrival I had a sitting alone with them to be introduced to their guides, when I had a few words with "Koha" and a long chat with Andrew, who told me he had been down once or twice to visit us before his mediums came in order to see what the place was like; he had liked the conditions so much that he had urged them to come. Father came and talked with me and the Misses Moore who were delighted to make his acquaintance and to talk with him. He told them that, although he had never spoken through their trumpet, he had often been at their sittings and that he had reported on their work to me personally and through other mediums. This was quite true, although I had not spoken of it to the ladies. When father left Andrew came again and said he had been having a look at the pictures and described one or two, saying he liked them very much; they were so spiritual. This was interesting, as the Misses Moore had had no opportunity of looking at them—it was their first visit to the room and I had put out the light almost at once on entering. Then David McPherson talked with me; he is the guide who first helped the mediums in their development. He does not speak much at the sittings now, leaving most of the work to Andrew. When in the body he lived at Kirkcaldy and passed on about fifty years ago. Then "Dodo," a little negro girl, came through; she is a dear little spirit who seems to come through to lighten conditions, and generally after doing this is taken away rather peremptorily by her guardian. She likes to have flowers given her and takes them from one sitter to another or makes patterns on the floor with them. An incident in connection with little Dodo is interesting and amusing. At one sitting I was taking notes, she wanted to know what I was doing with the pencil and then demanded that I should draw her picture. "Alas! Dodo," I said, "I cannot see you and I am not much of an artist at any time, and in the dark I should be hopeless." However, she insisted that I should draw her picture. So I drew a face to the best of my ability in the dark. The disgust of the little one was amusing. "But's not Dodo's face; Dodo's got a pretty face," she said quite indignantly. "Well, Dodo," I said, "I am very sorry not to have succeeded better, but I'll tell you what you must do, you must come on a photograph so that I can see your pretty face as it really is; you ask my Daddy if he will help you." There was silence for a few moments and then we heard the little voice again quivering with excitement. "Dodo asked your Daddy and he say he help Dodo put her face on a plate." Before they left, the Misses Moore had a sitting with Mrs. Deane, and above their heads on the photograph there is the roguish face of a pretty little negro girl. When

I sat for a few minutes with them after they had given their last sitting, Dodo came and told me with great glee that she "had put her face on a plate for me to see her."

The second evening after their arrival we had a group sitting for the staff, some of whom the mediums had met. It was remarked that names known to the mediums were not given, but only those not known. At this sitting the voices were particularly strong and powerful. One particularly good proof of identity was given when the sister of one of those present came through and gave her name clearly and then talked very distinctly and at a tremendous speed for a few minutes about various matters with her sister. After she had gone I remarked that she didn't mean to lose any time. "That," said her sister, "was characteristic of her when here, we always said she got more into two minutes' conversation than the ordinary person into five minutes."

At another sitting at which I was present a relation was speaking with a sitter, when the latter asked, "Is Molly with you?" I thought she was referring to a friend or sister, and I am sure the mediums thought so too. "Yes," came the answer. Then we heard thump, thump, thump on the ground, and wondered whatever was happening. Then the sitter said, "Come on Molly, talk to me, talk to me," and the next thing we heard was the yap, yap, of a dog through the trumpet, and we came to the conclusion that the thumps must have been caused by its tail hitting the ground. Then the sitter said, "Oh! she's jumped on my knee, and the trumpet is darting all over my face just like Molly used when she was excited and wanted to kiss me." She then explained that Molly is a little Pekinese, which passed over some years ago and to which she was very devoted.

At a group of eight at which I was present, Andrew started off after his first greeting by, "Is there anyone in the circle called L—?" "Yes," said the lady next to me, "that's my name." "Well, there's a laddie in khaki standing behind ye wanting to speak," then to the spirit, "Come along, laddie, take the trumpet, that's right." We often heard him encouraging the spirits to come and speak in this way. Presently we heard a lad's voice saying, "Mother." The voice was rather weak at first, but as his mother talked with him it gained in strength, and he was able to give his name and to have a short talk with her and to give promise that his father would speak presently, which he did. Then Andrew asked, "Is there anyone called B— in the circle?" "Yes," came the answer from a lady. "There's a bonnie lassie standing behind ye, a verra bright spirit just full of love towards ye." Then we heard a girl's voice speaking, and a most beautiful and touching conversation took place between mother and daughter. After the voice had ceased a little while the lady said, "A flower has just been given to me." "It's from your lassie," Andrew told her, "she's just dropped it into your lap." When the light was put on we found that a narcissus had been taken out of one of the vases on the table near me, and at some distance from the lady, and given to her. Then Andrew called another name, "A verra doolhilt one this," he said. It was truly, and although not pronounced quite correctly, was easily recognised; then a girl's name was given, which was recognised and a short conversation followed. Afterwards a man spoke to the same sitter, and it was interesting to notice the difference in the two voices, the girl's and the man's. Andrew often said he found the English names "verra doolhilt," and sometimes, when asked if he could get messages from spirits, he would say, "They are so verra English, I cannot catch what they are saying." At this same sitting Andrew said to a gentleman present, "What's that ye've got on your knee?" "Well, what is it Andrew?" queried the gentleman. "Ye've got a lot of paper on your knee, what are ye writing down?" This was interesting as the sance was in complete darkness, and none of us knew that this gentleman had brought in paper and pencil and was taking notes.

I would say that the special characteristic of the sittings is their naturalness. Names well-known to the public are seldom given, and then only when the owners of the names have been personally known to some of those present. Lord Fisher came through and spoke to me, but, as a well-known he was a great personal friend of my father's and I had corresponded with him once or twice. Even then he didn't really come to speak to me, although he said he was glad of the opportunity of doing so. He came to send a message to a friend in Scotland, which was duly delivered and understood. When Mrs. Ogilvie was present, the well-known medium, Mrs. Ingles, of Scotland, who had been a personal friend of Mrs. Ogilvie's, gave her name, and had a few minutes' talk with her. But mostly it was just the friends and relations of the sitters who came.

At the private sittings the conversations were naturally more sustained and more intimate than at the group sittings. The power of the voices and the results varied according to the sitters. As all know who have studied this type of phenomena, some sitters seem more able to respond and give the necessary sympathy and so obtain better results than those who do not seem to be able to help in this way.

Many of the sitters have asked me to state what a pleasure it has been to meet the Misses Moore and to have this opportunity of sitting with them. We are all looking forward to their return visit, which, I am happy to say, we may expect before very long.

LIGHT.

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MAGIC AND THE MATTER-OF-FACT.

We are not a little edified to observe that our Rationalist friends, who are being, so to speak, driven from pillar to post by the advance of human intelligence into worlds unseen, and new discoveries concerning the forces of mind and soul, are now taking up a new cry against the "revival of magic." It seems that we are in danger of a "great revival of magic in the Church of England"—a discovery which strikes us a little curious, in view of the difficulty always experienced in persuading that Church to return to its old sources of power and inspiration. Perhaps the allusion is to the effort now being made by some representatives of the Church to restore spiritual healing to its old status.

We learn further that Rationalists are called upon to resist the attempt to "drag England back to the Dark Ages by the revival of magic." And what is magic? Doubtless the Society of Magicians or the Magic Circle could supply an answer of a sort, and doubtless they would have no strong objection to a revival of those entertaining arts by which they are able to import into life some amusing illusions to relieve the stress of the more depressing variety with which we are surrounded.

Probably "magic," in the present case, is a convenient portmanteau word into which are packed all those meanings which relate to worlds unrealised—from the "spirit hypothesis" to the "faerie legend."

We could deal with this question without any necessary allusion to psychic facts, discoveries and experiments. Life is a vast matter, and humanity infinitely varied. Rationalism alone is not sufficient for us, not even for some Rationalists as we have observed. Reason, yes—let us have all the reason we can, but vision, imagination, and intuition are not to be Podsnapped out of existence. Gibbon and Hume and Voltaire must have their place, but they are not to thrust Keats and Shelley and Tennyson from their own part in the world-drama. Nor have we yet discovered that errors and superstitions are confined solely to those who deal with the "magic" side of life. We have known the facts-and-figures brotherhood to go sadly astray—the logician to be confuted in the end by his own logic—and the exact scientist to be convicted of more than terminological inexactitudes!

The assumption appears to be, not that everything which is Unknown is magnificent (as in the Latin saw) but that everything which is unknown is heretical and pernicious. But as many of the strange things about us to-day—things in working order and serving human needs—were at one time not merely unknown, but, as we were assured, first, impossible, then frightful and suspicious, and finally immensely welcome and useful

—we are not greatly concerned about this outcry against "magic." Our own view is that even if "magic" (a blessed word!) were the illusion and imposture it is represented to be, it would still have its place in life. If it did not exist it would be necessary to invent it. Men cannot live by facts alone; they must have dreams and visions, legends and fairy stories, if their minds are to be kept natural and healthy. And in saying this we put aside altogether the consideration that "magic" is in many instances materialising itself into cold fact, although even in that guise it receives a welcome equally cold from those who distrust its source.

"Magic" has taught us that there is a life after death, and that Nature is full of possibilities beyond the reach of our wildest dreams. Even if we had not these convictions we should still say, "Give the Unknown a chance: let Magic see what it can do." It will never drive the world back to the Dark Ages. The Rationalist will see to that. That is what he is for. But while he is engaged in preventing that catastrophe (not that we can see any particular danger of it) he would be well advised not to better his instruction by trying to prevent humanity going *forward*, even if it is into regions as yet uncharted and worlds still unknown.

We are firm believers in the Supernatural, but be it carefully observed, only in this sense: that the supernatural world is perpetually translating itself into the natural world and on the instant that it does this it is no longer supernatural. The Unknown is continually becoming known, and, indeed, until it has done this we can have no commerce with it. If we attempt to fight the Supernatural, the Unknown or the Magical, we are fighting with shadows and non-entities. If the ritual of Rationalism embraces a service of exorcism or excommunication against "Magic" and its practitioners, let it by all means be read and enforced—but as in the case of the Jackdaw of Rheims, no one will be a penny the worse. The ghosts that come forth and manifest their presence invariably show us the homely human countenance. They are members of the human family, a little separated from us for a short period until we, too, pass on and join them. By consequence their interests are our interests if we view the matter in any broad-minded way. As for "magic," we have never heard and never expect to hear of any that is outside the realm of Nature and the province of Humanity. If there is any "magic" that answers to this description, we are quite content that it shall be resisted, driven out, exorcised or otherwise abolished if it is possible to do so. It is our faith that all the products of Illusion and Disease must go in the natural course of things—since they are neither real nor healthy. If "magic" remains, grows, flourishes, and refuses to be cast out, then it is clearly evident that it belongs to the permanent order of things. And that is the only test we know.

LIGHT AND LIFE.

Mysterious night, when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet, 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And, lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O sun! Or who could find,
While flower and leaf and insect lay revealed,
That to such countless orbs thou mad'st us blind?
Why do we, then, shun death with anxious strife?
If light can thus deceive, wherefore not life?

—BLANCO WHITE.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

The "Sunday Express" gives an account of a haunted house in Piccadilly, an old building which was originally a priest's house. A lady who is staying in the house describes the ghost as "an old man of singularly malevolent expression," but apparently harmless. The account continues:—

"I am as convinced of the existence of the ghost as I am of the ordinary people about here," Miss Wright said to a "Sunday Express" representative.

"I felt its influence the first time I entered the building last January, and saw it for the first time three days later.

"I was sitting in the lower room (below the street surface level) when I suddenly felt that someone was staring at me.

"I thought I was alone, and the experience startled me. It was a most uncanny sensation. I looked up.

"There, on the stairs, I saw the figure of an old man. It appeared so real that I cried out, 'Who is there?' in order to attract the attention of my colleagues in other parts of the building.

"Next day, and every day after that, it appeared again, always preceded by a slight regular tapping, apparently on the floor."

The beautiful side of Spiritualism does not often appear in the daily papers. They are usually concerned with the possibly fraudulent evidence, or trying to make it a subject of amusement and scorn. It is left to a Johannesburg paper, "The Star," of May 1st, to give exquisite evidence of what the subject can mean to a believer, and an ideal reply to that often repeated question, "What is the good of it?" The article says:—

Charles Fabert, the actor . . . died in his sleep at Grahamstown, on Saturday, aged 68. He retired from the professional stage many years ago and in his time played with the Bancrofts and Beerbohm Tree. In a courageous message on the subject of death found in his papers, he said: "There is nothing terrible in death. Indeed, there is something delightful in its serenity, silence and restfulness. It is as natural to die as to be born. Death is the biggest adventure of life. Look for me in nurseries in Heaven, the birthplace of children's laughter. A sweet good night to all."

"John o' London's Weekly," for May 31st, contains an article on "The Unseen Universe," by Professor J. Arthur Thompson, in which he deals with the many things which are beyond the evidence of our senses, and only revealed by the aid of instruments, or mathematic calculation. The article concludes with this important dictum:—

The solid earth has become very tenuous and matter ethereal; while the ether of bygone days has lost its material existence. But there is a deeper invisibility than we have spoken of—namely, the invisibility of the "imponderables," which are the most powerful agencies on earth. We mean, of course, thoughts and feelings, and the bent bow of purpose, which though thirled to brain and body, belong to a different dimension from these. But that is another story.

The "Catholic Times," criticising recent articles by Mr. Robert Blatchford, has departed from its standpoint of isolated orthodoxy to issue a challenge to that writer and other "Spiritists." There is no doubt that Mr. Blatchford will be fully capable to take up the challenge, without further assistance. The wording is as follows:—

The following challenge may be made to Mr. Blatchford and all other Spiritists: that they cannot produce any evidential tests by which the phenomena of Spiritism can be verified as conveying true messages.

Telepathy, defective observation, sheer fraud: these and other explanations, no doubt, cover a huge proportion of facts, or alleged facts, of Spiritist séances. Our present object, however, is not to produce the actual explanations of particular cases, but to do that which, after all, is only proper: i.e., to cast "the burden of proof" on Spiritists themselves. They do not simply say that human personality survives death. They say also that "actual messages come from the dead," and they build philosophical and religious theories thereon. Our challenge is that they can produce no tests of the truth of such messages, even if the messages really come; nor can they prove they come from the person from whom they pretend to come.

There is a certain touch of the boomerang about this method, for "Spiritists" have an obvious reply, apart from any other, which is to demand proofs of Roman Catholic tenets. If you use a weapon, you are not entitled to object to your opponent's making full use of the same type of weapon.

An attack has lately been made by members of the Roman Catholic Church on the Spiritualist Lyceum, more especially at Brighton. The reasons for this attack are obvious, for one of their own dignitaries said, "Give me the children, and the grown up people can look out for themselves." Mr. Alfred Kitson has taken up the cudgels on behalf of the Lyceums, and in "The Two Worlds" for May 30th, as a comparison with Lyceum teaching, he quotes from some of the books for children which are issued permissu superiorum, for teaching in that Church. Mr. Kitson says:—

The "Lyceum Manual" has been loaned to, and read by, a number of priests and ministers of various religious bodies, who have approved of its moral and religious teachings.

Now, let us compare the above with some of the teachings taught to the children of the Romish Church. In its series of "Books for Children and Young Persons" are the following. "This is the sentence: Depart from me, wicked child, go away from me. You shall never, never see my face any more. You have chosen during your earth-time to obey the Devil rather than me. Therefore with the Devil you shall be tormented in hell. The smoke of your torments shall rise up before me night and day, your painful cries shall come up to me for ever and ever, but I will never listen to them.

"Jesus Christ now lets the Devil know that the child no longer belongs to him, but to them.

"There is a fearful and terrible darkness. The thickest, blackest darkness fills all the skies. . . . But the child sees devils. Thousands and millions on every side coming around it. It cannot get away from them. On they come more swiftly than the wind, like hungry dogs would come to a bone."

"The devils are lifting the child up to throw it into hell. The child's brain gets mad with fright! It shrieks. It cries out. It roars, 'Oh, do not throw me into hell. Let me go back. I will be so good.' The devils laugh at it and scoff, as only devils can scoff. Again the child cries, 'I cannot, I will not.' The Gates of Hell are shut. The child is in the inside, burning."

Probably most people would rather risk sending their children to the Spiritual Lyceums than allow them to receive this kind of teaching!

It is hard to realise the condition of mind of the man who can coldly state that he takes no interest in what may happen in the next life, or even whether there is such a future life or not. F. C. S. Schiller, in his recent book, "Problems of Belief," deals with this strange attitude of mind. He writes:—

In the days when I was young and had innocently allowed myself to be indoctrinated with the traditional illusions of philosophers about the rationality of man, I had naturally been shocked by the monstrous irrationality of men's collective attitude towards the prospect of death and the possibility of surviving it. From the merely logical point of view, which in those days was the only one philosophy would recognise, it seemed plain that here was a question of enormous vital importance, in which everyone ought to take an intense personal interest. For, alike whether a man desired a continuance of his being after death, as all were popularly supposed to do, or preferred to sleep well after life's fitful fever, as a few might be suspected of doing, it was not a question to be put aside as indifferent either to his feelings or his conduct. It seemed therefore incredible that anyone should repudiate the duty of ascertaining the truth about his place in the cosmos and his future fate.

Mr. Horace Leaf, writing in the "Occult Review" for June, on psychism in Scandinavia, refers to an instance of occult power, quoted by Karl Tirén, Swedish official. One of Mr. Tirén's assistants, a Swede, had annoyed a party of Laplanders, and one of them turned on him, threatening reprisals. The account continues:—

He therefore advanced some distance up the shore and deliberately made a small clay image, intimating that later he would "shoot" it. Now this practice of "shooting" is regarded as a deadly form of magic among the Laplanders, who believe that when performed by a qualified person, the death of the individual that the clay image represents will take place. The Swedish workman appeared not to believe in the power and treated the Laplander's conduct with contempt. That evening he and Karl Tirén shared the same cabin. According to Mr. Tirén, his companion fell fast asleep. In the middle of the night, however, the man suddenly sprang up with a loud cry, and placing his hands over his heart, cried, "My God, I am shot!" and fell dead. A post-mortem examination showed that the unfortunate man was perfectly healthy, the verdict of the doctors being that he must have died from heart-failure.

W. W. H.

A SPIRIT'S MESSAGE DOUBTED, BUT PROVED TRUE.

HOW DAN LENO PROVED HIS POINT.

By R. H. SAUNDERS.

When sitting at direct voice sésances I have occasionally heard statements made by the spirits which were afterwards disputed by sitters as being incorrect in some detail, or altogether wrong. It never seemed to occur to the sitter that there might be an explanation, and that the best time to settle a query would be there and then, and so give the spirit the opportunity, anyway, of clearing any doubt up. Passing such incidents without comment may have a serious result—there is always the possibility of someone leaving the sitting, more than disappointed, and with the feeling that the spirit has made a mistake. And inasmuch as some consider the spirits cannot, or should not, make mistakes, doubt is created as to the genuineness of the whole manifestation. I can recall an occasion when a sitter was addressed by a spirit claiming to be a relative, and reference was made to the manner in which the spirit passed out. The sitter made no comment at the time, but afterwards told me he thought the statement was wrong, but let the spirit go on, and "tie himself up."

At a subsequent sitting I referred to this incident, and the medium's control, much to my surprise, said, "I was at your discussion, and heard the complaint of your friend. It would have been fairer to us if the query had been made at the time, and so given us the opportunity of establishing the truth of the statement. I know nothing of the spirits who wish to manifest, beyond what they tell me. I can only demand their credentials, and I can say that as long as I've had this medium in charge, no case of impersonation has occurred. That it is possible I am fully aware, and that is why I take the greatest possible care in admitting the various spirits. But it is not the proper attitude to assume that we are swindlers, and masquerading under other persons' names, because a statement does not agree with a sitter's opinion. Now the case in question can easily be cleared up. When your friend sits again I will see that the spirit who claimed to be his brother produces every evidence, not only of his identity, but of the mode of his passing out. It was a painful one, and I like to relieve any manifesting spirit who has made the crossing under such circumstances of distress. You must remember that when first coming back to these conditions—earth conditions—the spirit takes on the precise conditions of the passing. At subsequent manifestations this is not so, but on the first occasion the thread is picked up at the moment it was severed. During the war especially, many thousands had a terrible end. Many went mad in their agony. Are we to permit this condition to be revived to satisfy an enquiry? It can be done, and has been done, for very special reasons, but the spirit has to be conveyed to a Rest Home where he spends a week, or even more, to recover. We always seek to carry out any promise we make—it is a stain upon our robe if we do not. It has a powerful effect upon our own progress, and that is an additional reason for our making every effort to perform a promise. But the conditions must be there, for we have our limitations, and can no more perform miracles than mortals."

Now I wish to relate an incident where a little persistence quite cleared up what was at first considered an untrue statement.

At a direct voice sitting, amongst other spirits manifesting was Dan Leno. I never knew Dan Leno, except as anyone of the public knew him in his professional capacity, but he addressed me, and asked that a message should be given to Stanley Lupino, as he was interested in Lupino and his work. The spirit gave an interesting account of his own funeral, and spoke of some water-colour paintings in his house. "Many were done by myself," he said. I knew nothing of this but afterwards found it to be true. During the conversation he referred to the day of the funeral as a "hot day," and said he was nearly roasted in witnessing his own funeral! I sent my notes of the sitting to a journalist friend who knew Dan Leno well, but was not able to attend his funeral, and my friend noticed the date (November 8th, 1904) was late in the year for "hot days," and looked up the meteorological tables, and found the maximum temperature was forty-nine degrees. He wrote me there must be a mistake as it was a cold day. At the earliest opportunity I took the matter up at a sitting, with the following result:—

MYSELF: "When Dan Leno spoke to me last, Guide, he said the day of his funeral was a hot day—a friend of mine has discovered it was a cold day."

GUIDE: "Well, hot or cold, what does it matter at a man's funeral?"

MYSELF: "From the point of view of evidence it matters a good deal."

GUIDE: "We can soon clear it up. I'll send for Dan Leno."

There was a pause of a few minutes during which the Guide said, "Leno has a capital memory, and will no doubt remember the circumstances of his funeral. It rather amused us here when he said that 'Uncle' had some of the

overcoats, for he didn't see many there—oh, here he is!" Then a high pitched staccato voice, speaking very rapidly, said, "What's all this about? What's all this about? Don't I know my own funeral day? Who says it was a cold day?"

MYSELF: "A friend of mine has consulted the meteorological tables and says it was a cold day."

DAN LENO: "I don't care if he consulted a railway time table, a deal table, or a dining table—very likely the last. I say it was a hot day. Why, people took their hats off because of the heat before my box passed them. There was a great crowd, and pushing. I never saw so many people before. I'll tell you who was there." He then rapidly rattled off a number of names of members of the theatrical profession. I could not take them all down, but I got, "Chirgwin, the white-eyed Kafir, Harry Randall, Tom Leamore." Leno went on, "I saw the whole proceedings—my family in great force. I was taken from Springfield, Atkins-road, to Tooting Cemetery. My poor old body in the box may not have been warm, but it was hot enough outside. And now let he or she who denies the temperature come on!"

I wrote my friend what Leno had said, and again I got the reply, "This was no day for 'hats off,' at a temperature of forty-nine degrees, and the next day sleet."

To leave the matter in this state seemed to me to be unsatisfactory, so I went to the British Museum, and there turned up the "Times," "Daily Telegraph," "Daily Mail," and "Standard" of November 9th, 1904. Now it happened that November 9th was Lord Mayor's Day, and the weather was vile. Cold winds, sleet and rain spoiled the show, and the papers of the 10th commented on this, but said nothing about the weather of the 8th November. I began to think my friend must be right, when it occurred to me to consult the "Evening News" of the 8th November, the day of the funeral, and here I found striking confirmation of Leno's statement. The report of the funeral was in itself interesting, as some 250,000 people gathered to witness it, and for three miles the crowd stood three, five and ten deep. The pressure was so great that the cemetery gates were broken down, the police swept away, and many casualties were sustained by the spectators. But the curious and remarkable point was that there was actually a leading article about the weather, and it stated, "the humid and muggy weather of the past few weeks gave place to-day to two hours of brilliant sunshine." This was just at the time of the funeral, and written the day of the funeral, and is a triumphant vindication of a spirit statement. A temperature of forty-nine degrees in the shade may mean seventy-five to eighty in "brilliant sunshine" or even more, and my friend had overlooked this fact.

THE BALSAM.

A PARABLE FROM PLANT LIFE.

The key-note of the universe is life, life exuberant, insurgent, overflowing. Let the traffic desert a busy road, and in a day or two the grass springs up—to the road-maker a mark of decadence, but to the philosopher a sign of the eternal vitality of Nature. Even the balsam in my garden stands, in its humble way, as a symbol of that truth. I am sorry for the balsam, for needs must I root him out. But perhaps if I may only put on record some of the fine perseverance and strenuous courage he has shown, he will not have been sacrificed in vain.

In former seasons the garden I have now had been neglected and allowed to run to ruin, and on one bed, there by the oaken fence, deep down this balsam has his roots.

In the winter, when all of plant life slept, I dug the bed and removed all I could find of undesirable growth. But when the sun began to whisper of warm days, the buried balsam heard; and when the spring had been hovering round no long while, he poked up first one little red nose, then another, and then another. Fast as I could root them out in one place they appeared in another.

The hydra, they say, had a hundred heads, but it was nothing to the noses of my balsam. Yet if he should win in our tussle, my garden on that side would be doomed, for he grows a lusty tall fellow six or eight feet high, and woefully intolerant of any bedfellows.

But just picture the astounding energy and pertinacity of that one little buried root. It feels the attraction of the warm sun's rays and, striving for expression, the pulsing life within it sends shoot after shoot to the surface. It ceases not, nor falters, nor complains, though disaster follows swift upon defeat. So long as life remains its arms stretch upward in incessant answer, "I come, I come!" to the call of its God, the sun.

It seems a pitiful thing to deny the right of so insistent a creature to live, but since my balsam must die in order that other things may exist, let me at least give him this monument in print. Then, for a last benison let me write that if only we might be as active and vigorous in our outstretchings to the God we acknowledge as was this little buried balsam towards the sun of his desire, then would the garden of this present world have many blooms sweeter and more fragrant than at present it possesses.

H. ERNEST HUNT.

"BACK TO METHUSELAH."

By J. SCOTT BATTAMS, M.R.C.S.

Having read Mr. Bernard Shaw's morality play and its arresting preface, I envy the erudition and courage of those who entered the arena as critics. My present object is trivial in comparison, for it is merely an attempt to consider the *longevity* of Methuselah and the patriarchs in the light of the occult teachings. I have no desire to offend the orthodox even by lightly treading on one sensitive corn, where Mr. Shaw, who is weighty, treads on twenty.

It is often asserted, and I think with truth, that only the occultist can read the Bible understandingly; for it was never intended to be an open book of God which he who runs may read.

The literalist must often accept much that is against all reason; and much that has been disproved by the "higher criticism," and the conclusions of academic and occult science.

Few living men of letters have been so freely and intimately discussed as Mr. Shaw. Apart from being one of the greatest dramatists of our time, we are asked by the critics to look on him as a complex, bewildering, sphinx-like personality. They may be right; but it seems possible to miss the wood because of the trees; to miss the kernel whilst analysing the husk.

In the preface to his play we are allowed a glimpse of the real man, his ideals and philosophy of life, and, without reservation he proclaims the things for which he stands. There is a certain solemnity about this confession of faith that even "the critic who ought to be a newsboy" must feel. Although Mr. Shaw may not see eye to eye with the occultists in the matter before us, he at least repudiates the cramping perversions of orthodoxy.

"I. K.," writing to the "Observer" (October 21st) compares Mr. Shaw's gospel to an unplanted seed that can only germinate in the soil provided by the round of rebirths—"the successive embodiments of an immortal Self, which connects our past, present, and future, our experiences and our prospects." The poets, and many of the greatest intuitional minds have grasped the idea, and, as "I. K." points out, "it is springing up in the arid wastes of European philosophy."

In the Eastern philosophies, and the occult teachings, especially those of the Rosicrucians, which claim to be a synthesis of religion, science and philosophy, the longevity of Methuselah and the other patriarchs receives an esoteric explanation directly opposed to that of orthodoxy, whilst more in accord with reason and assured knowledge. An exegesis that can do this, and also explain and reconcile the two Creation stories in Genesis, and other stories, legends and allegories, and make them appear rational, should be worth consideration.

It is of course impossible within the space of a short article to give more than a general outline of the subject, so that readers ignorant of the occult teachings may be able to take an intelligent grasp of it.

Briefly, then, we are told that Methuselah and the patriarchs did not *personally* live for centuries; indeed it is doubtful if they lived longer, or even as long, as the present races. But as a result of the strict endogamy enforced within the family, tribe, or race, they lived in the consciousness of their descendants, who saw by an internal picture consciousness the lives of their ancestors as if they had lived them. They were therefore conscious of the continued existence of these ancestors. The descendant did not realise himself as an Ego. He was not simply David, but the Son of Abraham. The memory of these ancestors faded in time, and so it was said they "died."

It was of course quite possible that Enoch begat Methuselah when sixty-five years of age, and without raising suspicions as to the latter's paternity! But all the known processes of protoplasm forbid us to conceive that Methuselah begat Lamech at the age of one hundred and eighty-seven years, or that he lived for nearly ten centuries! In passing, I may offer the opinion that no rejuvenating process of the physiologists will give us those added years with which Mr. Shaw would endow us. We may experience a transitory and fallacious feeling of well-being in certain directions, and attempt in our youthful exuberance exploits long put aside, till one day an aged artery in the brain gives way, which the rejuvenated one discovers no Shavian "will to live," no Simian extract can repair! There are higher laws than the physiological ones, determining a man's birth, death, and destiny.

The long life of the patriarchs in the consciousness of their descendants served another important purpose, "for in this way religious and esoteric traditions were perpetuated through many centuries before the introduction of writing."

It must be understood that these early humanities were under the guidance of race, tribal and family spirits—"jealous" gods, as the Bible tells us. Marriage outside the tribe, or even family, was a deadly offence, since it introduced alien blood, and to the occultist this vital fluid possesses a special and peculiar significance. If a man died without offspring to perpetuate his name, his brother was commanded to carry "seed" to the widow. (Deut. xxv.,

5-10). The tribe or family were everything, the individual nothing.

The internal-picture-consciousness, referred to above, was a psychic condition, a variety of involuntary clairvoyance possessed by early humanities, and intensified and perpetuated by the rigid endogamy enforced. We have a similar condition in the Scottish Highlanders and the Gypsies.

The conditions described above formed a necessary stage in evolution, but as man advanced they became a hindrance to his further growth. Since the coming of Christ the power of the race-spirit and the family-spirit has waned, and the value of the individual has been exalted; and Universal Brotherhood, the far-off goal of human evolution, brought nearer.

The nations and races which are still in bondage to the race-spirit are working against the divine Plan; and according to these teachings the Jews are an outstanding example of a people still clinging tenaciously to race and religion and refusing to amalgamate. To some of us it may seem magnificent; although it has been the cause of their age-long sufferings.

In America, we are told, the Jew is beginning to marry outside the race; though I am informed on good authority that this departure from tradition is largely limited to the males. The name at least is perpetuated. To the Rosicrucians the present day Jews are the descendants of those who ages ago rebelled against their leaders, marrying into the inferior Atlantean races, and in consequence were cast off, and in a very tragic sense "lost." Those who remained faithful became the progenitors of the Aryan races; and the "promised land" they "replenished" and now occupy, is the world as it is to-day, and not insignificant Palestine.

This breaking of hoary and sacred traditions in America justifies the hope that as they were originally "lost" by marrying into the inferior races, they will be saved by amalgamating with the advancing races. Therefore, if these teachings have any basis of reality, it would seem a logical inference that the crowding of the Jews into little Palestine must tend to intensify and perpetuate the very evils that stand between them and a happier, more glorious destiny.

I have wandered from my theme in order to vary and widen interest, and in the hope that some may supplement my imperfect presentation of a difficult subject by studying the authorities. I have for the most part been a mere transcriber, and venture to recommend "The Rosicrucian Cosmo-Conception," by Max Heindel, and "Rosicrucian Fundamentals," by Rhei.

A WARNING TO LITERALISTS.

Many people lay stress on the literal interpretation of Biblical statements, more especially when these can be used in opposition to the tenets of Spiritualism.

Such persons should realise that they cannot have it both ways; if they insist on the letter of the text when it suits their purpose, they may not introduce a suppositional underlying meaning when the literal reading of the text is in contradiction to their opinions.

This type of double-faced logic has been a subject of ridicule in all countries, whatever the subject to which it has been applied.

There is a delightful Eastern parable, called "The Fakir and the Cooking Pot," which is worth remembering, if only for its sly humour. It teaches that those who want to get the better of their fellows may be paid back in their own coin.

An old fakir (or holy man) one day appeared at the door of a neighbour's house and asked for the loan of a cooking pot, saying that he had had some food given to him and wished to make a savoury meal. He received the pot, but, as it was not returned, the man went in search of it.

"Give you back your cooking pot?" said the fakir; "I would do so, but I cannot. The cooking pot has had a young one."

"Well," the man thought, "he is crazy." Aloud he said, "Explain yourself. How can a pot have a young one?"

Inviting him into his cave, the fakir showed the man his pot with a little one beside it. Concealing his mirth, the visitor thought that, even though the fakir was mad, it was all to his advantage, as he would get back two instead of one. He contented himself with saying, "I see you are perfectly right. I will come again for them in a fortnight."

But, when he did come for them, the old fakir said, "I have sad news for you. Your cooking pot is dead—in fact, they are both dead!"

Then the neighbour was very angry. "Dead!" he exclaimed. "Who ever heard of such a thing? Give it to me back!"

"Ah!" said the fakir, "you believed me when I told you the pot had a young one, because it was in your interest to do so; you will have to believe me now when I tell you it has died. Is the first story more improbable than the second?"

W. H.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

We have received the following notes of events past and prospective at the British College:—

MR. EVAN POWELL.—This medium has recently visited the College and another visit is expected soon. His work of demonstration and comfort by the phenomena of voice and appearances continues to be greatly valued by all who sit with him.

THE CREWE CIRCLE have just concluded a useful visit, though we regret to report that Mrs. Buxton had recently to undergo a severe operation, but is happily regaining strength.

A PHYSICAL MEDIUM.—During the week-end, May 17-18th, the College had the privilege of having with them a new sensitive, Mr. J. Lewis, of S. Wales, who, a clairvoyant from childhood, has during the last two years developed the gift of physical phenomena in the trance condition. Those present were satisfied with the conditions afforded—and it is hoped that the further development of the gift may produce in Mr. Lewis and his helpful partner Mrs. Lewis, a welcome addition to our public demonstrators.

A PSYCHIC PLAY.—A crowded and interesting gathering was held on Wednesday, the 28th ult., when Miss Miriam Bloch, the well-known writer and poet, gave a *resumé* of the psychic episodes of Miss R. Valmer's psychic play, "The Fires Divine." Mr. H. Benrimo, the producer, was also present, and put before the audience in an able way his high opinion of the play, and the opportunities it afforded for bringing psychic facts before a wide public.

INSPIRATIONAL PAINTINGS AND DRAWINGS.—Mme. Jarintzoff and Mrs. Veronica Maxwell have given an exhibition of remarkably interesting psychic pictures. Mme. Jarintzoff received a high compliment from the representatives of Messrs. Wolfe and Hollander, the pencil makers, whose pencils were used. They were charmed with the work and will probably acquire one of the drawings to exhibit at their stall at Wembley. Mrs. Maxwell's visions translated into lovely colour, and diffusing a fine influence on the mind, were greatly admired.

The black and white pencil drawings of trees and snow, and water, and Russian churches and cupolas, leave an impression of such clear vision and restful conditions, that the pictures have carried a healing message to many.

HOUDINI AND "VISION THROUGH OPAQUE BODIES."

We have received a letter from Mr. Harry Houdini, the famous American conjurer, referring to the article in *LIGHT* of May 3rd, "Human Vision Through Opaque Bodies," which was translated from a Barcelona paper. Mr. Houdini claims to have penetrated into the secret of the mysterious power claimed by the performer therein mentioned. Mr. Houdini says:—

"He is simply an adept conjurer, resorting to physical dexterity to read the watch as well as the card inside of the iron box. I have duplicated his various tests and am having a box made the exact dimension of his for personal demonstrations."

Our correspondent pays a high tribute to the performer as "one of the suavest conjurers" he ever met, but he adds:—

"I certainly do not think he is justified in claiming to possess 'X-ray eyes' or that he can see through opaque bodies."

RATANA, THE MAORI HEALER.

From Mr. W. D. Campbell, of Sydney, New South Wales, we learn, by a letter dated 28th April last, that Ratana and some twenty other Maoris are *en route* from New Zealand to London to visit the Wembley Exhibition. On inquiry at the offices of the New Zealand Government, we learn that they should arrive about the middle of this month.

SYSTEMS AND CREEDS are entirely alien to the Spirit of the Master. They represent barriers and limitations, and lead inevitably to exclusiveness. "Those who dwell in systems or creeds or dogmas are as one dwelling in a square. Truth, they say, fits in perfection to this side as well as to that side. Therefore, as all four sides contain the same truth, truth it is, and there can be no further expansion, and what claims to be so is heresy." So does the mind of man ever delight in trying to confine truth in a nutshell. But "take the circle as another thought—a perfect round without break or angle—and you have in your mind a grander conception of My life and love and work. The more I am understood and imitated, the greater is the need of the circumference to expand." Elsewhere we are given the thought of His Love as a perfect circle, with another circle beyond it, and yet another and another, and so on *ad infinitum*.—"Infinity in the Finite," by G. R. and AGNES DENNIS.

SPIRITUALISTS' NATIONAL UNION, LTD.

ANNUAL GENERAL MEETING, JULY 5TH, 1924.

The following have been nominated for the undermentioned offices in the Union.

FOR PRESIDENT.			
NAME.	Town and Proposer.	SECONDER.	
JESSY GREEN-wood 21 papers.	Hebden Bridge	F. Bessant	F. T. Blake
B. P. MEMBERSHIP 9 papers.	Birmingham	S. Wiggins	F. Brooks
R. A. OWEN 2 papers.	Liverpool	F. Corson.	A. S. Raymond
W. D. TODD 2 papers.	Sunderland	W. Patterson	A. Collins
WM. G. GUSH	Huddersfield	H. J. Webster	J. K. Jones
E. W. OATEN	Manchester	P. Petrie.	W. Hall
FOR VICE-PRESIDENT.			
J. B. McINDOR 8 papers	Glasgow	W. Johnson	H. T. Batten
R. A. OWEN 12 papers	Liverpool	J. T. Horsfall	C. Hart
JESSY GREEN-wood 2 papers	Hebden Bridge	M. Mather	M. Dawson
W. D. TODD 2 papers	Sunderland	P. Petrie	A. Collins
W. G. GUSH	Huddersfield	H. J. Webster	J. K. Jones
B. P. MEMBERSHIP	Birmingham	Birmingham Central Church	
T. BOGUE	Gateshead	A. Jamrach	E. Marriott
FOR TREASURER.			
T. H. WRIGHT 26 papers	Sowerby Bridge	J. T. Horsfall.	C. Hart
J. M. STEWART 3 papers	London (late of Glasgow)	R. Boddington.	Ed. Clements
FOR AUDITORS.			
H. T. BATTEN 21 papers	Bolton.	A Shuttleworth	R. Hey
A. E. KEELING 27 papers	Liverpool	Ruth Hey	A. Shuttleworth
A. TAYLOR	Birmingham	Birmingham Central Church	
			GEO. F. BERRY, General Secretary.

MEDIUMSHIP AND PSYCHICAL SENSITIVENESS.

The intimate blending of his mental states with the "impressions" or thought-transferences which he receives from the people both on this side and "over there," often perplexes the conscientious sensitive who neither wishes to deceive others nor to be deceived, and he requires considerable patience as well as discernment to learn to differentiate the ideas and impulses that reach him from an outside source, from those which result from the activity of his own spirit—and, indeed, it is often hard to tell whether the activity of his own spirit is not due to some stimulus that reaches him from a spirit-friend.

Many persons are natural healers, intuitive character-readers and normal seers from childhood; hence it is often hard for them to determine whether they are indebted to spirits or do their work unaided. It is a matter of evidence. If they receive proofs of the presence and action of an intelligent operator "on the other side," well and good; but if they do not, and yet see, "sense," and heal, they are doing good work, and at least demonstrate the fact that we are spirits here and now, and possess these spiritual gifts or psychical faculties by virtue of our spirit origin and nature. That is a great point gained as against materialism. The fact is, mediumship and psychical susceptibility can and should be cultivated side by side. If sensitives were to devote two evenings each week, one to the development of mediumship and the other to the culture of psychical susceptibility and the exercise of those powers, progress could be made along both lines with interacting beneficial results.

It would be the height of unwisdom for one who essays to become as a spirit among spirits and enter the inner realm of spiritual life, scornfully to reject the sympathy and guidance of such spirits as would willingly aid him without infringing upon his psychical liberties or rights. The more fully he realises this fact, the more willing he is to receive, and be grateful for, the protection, assistance, and inspiring thoughts of the illuminated and loving people of the after-death world, the more he will be assisted by those who are fitted to co-operate with him in his laudable endeavours to cultivate his sensitiveness and attain higher spirituality, that he may be the more helpful to suffering humanity.

—From "A Guide to Mediumship," by
E. W. & M. H. WALLIS.

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THE GIFT OF TONGUES.

The power of talking in a foreign language which they have not learned, and which they would not understand if spoken, has been a faculty of certain mediums throughout the ages, and is mentioned as being in use as far back as any record of psychic powers is known to exist. The most notable occasion is that of Pentecost—the Gift of Tongues, which was symbolised at the time by apparent tongues of flame above the head of each person present, or probably what we now call psychic lights. When considering this type of mediumship it should be remembered that people do not actually *think* in any individual language; thought is of a pictorial nature and is expressed usually in those sounds which here become the recognised expression of thought in each country.

An Englishman, well versed in French, is often spoken of as "thinking in French," but that is not a correct statement, the fact being that he has no need of, mentally, putting his thoughts into English and translating them into French as he is speaking. Similarly the same man, reading French, at once sees the pictorial thoughts aroused by the reading, and does not have to think of the English words before he understands it. An inexperienced reader of French would have to translate in both cases.

So you see that thought is of no language, but is the precursor of all, and is common to all. All people must use the same thoughts as far as their thinking powers will take them. A skotograph, or photograph of a thought, would be the same with an Englishman, Frenchman, or any other nation, although they would all give different names to the thought.

The question then arises how does a medium get access to the sounds of a language which are normally unknown to him, how does he know what thoughts they express? Possibly a communicator can give his message by thought alone, that is to say, pictorially to the mind of the medium; or he may give actual words, even to influencing the medium to so use his vocal words as to pronounce the sounds, or words, correctly. In this case the medium would probably have no idea of the meaning of the words he was using.

On the other hand, the sounds which compose a language are not chosen arbitrarily, a thought is not expressed by a certain sound by arbitrary agreement; these sounds have come to express the thought because, originally, they seemed appropriate to the meaning it was desired to express, and in time they became common usage for this purpose. A child will often coin an entirely new word to express some meaning because the sound appeared to the child to be appropriate, although meaningless to others. But if a number of people took a fancy to that sound and used it for the same purpose, it might become a new word in the language. It is in this way that all words originated, and the earliest forms of language took shape.

Thus every word has a clear connection with the thought it is intended to express, many words have been modified, for convenience, and to reduce the language to a methodical form so that it can be easily learnt, but the whole connection can be traced from the original thought to the modern word which expresses it.

But if a thing has a history there are psychical powers by which parts, even the whole of that history, can be traced and reproduced. Psychometry, the handling of an object, can enable some mediums to state the more important events which have happened to the object. Some form of connection is necessary, and the rest follows, apparently automatically, in the medium's mind.

In the same way it is possible that a thought may be traced to its modern form of expression in a certain language, the thought being given as an "object" for psychometry, with the suggestion of its history along a certain language-history. A third explanation may be, that the medium has subconsciously heard the language spoken and has unknowingly stored up the words, and they have risen into the conscious mind under the special conditions. This would, however, only explain the use of isolated words and phrases, which would probably be used without any idea of their meaning.

Where the language is fluent and used continuously, the explanation would seem to lie with either the "direct communication," or something in the nature of psychometry—possibly a mixture of the two.

The one thing certain is, that it is not a "miracle": nothing happens without a cause, although that cause need not be physical. The mind cannot use a language it does not know, and there is undoubtedly a means by which the mind obtains this knowledge, although it may be but temporary, and beyond the power of that mind to realise how it knows.

EXPERIENCES IN SPIRITUALISM WITH D. D. HOME

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(LORD ADARE).

With an Introduction by
SIR OLIVER LODGE, F.R.S.

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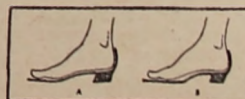


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RAYS AND REFLECTIONS.

I like the plain, blunt way in which Dr. Walter Franklin Prince, in the "Journal of the American S.P.R.," expresses his views on some of the absurd productions which are put forward as spirit messages. Thus in writing of a book containing some alleged psychic messages from Jesus, he compares the character of the communicator, as portrayed in the book, with the view presented of him in another book in which Jesus is also put forward as the inspirer. In one, says Dr. Prince, the character presented is that of a "tiresome prig," in the other a "paranoiac." In neither case is the "Jesus" "recognisable as the same with the one portrayed in the gospels."

My feeling when I first discovered the facile way in which great and sacred names are used by some purveyors of psychic messages was one of disgust. It was clear, however, that there was no intentional irreverence on the part of the people concerned. They were very serious, very devout, and would have been pained by the charge of sacrilege. And to have told them that their precious revelations rarely rose higher than pretentious platitudes and occasionally descended to the grade of drivel, would have shocked them cruelly. Their devotional feelings and their powers of belief are untempered by good judgment and good sense. They are a sore trial but, like many other trials, they are doubtless sent for our good. Presently they may learn that a few sensible sentiments from a real John Smith are worth a bookful of rigmorole from a very dubious Plato or Marcus Aurelius.

'Arry had been to have his fortune told, but, on visiting the Sybil, was a little disgusted to find that the good lady, rendered cautious by prosecutions and newspaper exposures, refused to read the future for him, and would only give him a "character delineation" from the hand. But this, it seemed, was a fair knock-out, as he explained to me: "She said I was 'high-minded, very wide-awake and a man of great intelligence and sagacity: only I was inclined to be over-generous, becos a kind of twisty line under the little finger showed I was very unselfish. She told me there was some misty about me birth; that I reely belonged to people very much more classy than where I was born, and that I 'ad aristocratic tastes. Crikey, it was wonderful—she might 'a known me all me life! You know, when you can get all that and a lot more, all true, out of a feller's hand, lord! it makes yer think." It made me think, too, but I felt it would be kind not to say what I thought.

I hear many denunciations of "dogma," not all of which seem to take account of the fact that there are some dogmas which are not only legitimate but necessary, for when a matter is thoroughly proved it is quite right to affirm it dogmatically. Thus a man from a northern country can assert with the utmost positiveness that water can be made solid, if it falls to him to be an instructor of the natives of a tropical region where snow and ice are unknown. Some of them might object that he is "dogmatic" on a matter of which they have had no proof whatever. But that is no answer to him.

On the other hand, there are some matters, more or less speculative and uncertain, which no one has a right to advance to others as dogmas in which they must believe. Thus, I am continually reading strange and improbable assertions put forward with confident assurance as knowledge received from "occult" sources—histories of Atlantis, reincarnation stories and Heaven knows what. Some of the statements made are in flat contradiction to each other—as, for instance, "revelations" in regard to the inhabitants of other planets—and the mythical character of some others has sometimes been shown by the advance in Science, in both physical and psychical directions.

I am, indeed, coming more and more to the conclusion that until a matter has been proved and tested in practical, everyday life it is not to be regarded as knowledge, still less to be made a matter of dogma.

D. G.

CONGRATULATIONS to M. Henri Regnault, aviator, man of letters, and orator, on his marriage with Mme. Stefka Malinski, which took place in Paris on 21st ulto. The witnesses were, for the bride, Doctor Michel Malinski, and for the bridegroom, M. Henry Pate, Deputy of the Seine, High Commissioner of the Government. M. Regnault is closely associated with the psychic movement, and paid a visit to this country in July, 1921, when, as editor of a Paris newspaper and French delegate, he met many of the leading Spiritualists, and his portrait was given in the supplement to *L'Esprit* of July 9th, 1921.

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MORRY

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

AN ASTONISHING DISCOVERY.

Strange meetings and new ideas seem to strew my path. I have put on record Abrams with his all-important vibrations, which for the first time give a scientific basis for psychometry, and also Hubbard, with his giant aboriginals. Now comes Dr. Littlefield, of Seattle, with his marvels of photomicroscopy and thought-images, which are really the most incredible of the three wonders—so incredible that had I not met Littlefield, been assured of his sanity and seen his photographs, I should hesitate to put it down upon paper. Even now it leaves me very mixed in my mind, and yet it may become more reasonable when other factors come to our knowledge. So it often is when we get the first glimpse of some new truth.

Littlefield's attention was first drawn to some strange properties which reside in the blood by studying the methods of a farmer who could always staunch bleeding in men or animals by will-power. "Upon what," asked Littlefield, "did this will-power act?" By some process of thought which I have not explored, he came to the conclusion that it was upon the saline constituents of the blood. He then began experimenting upon these salts, sulphates of sodium and potassium, chlorides of the same, and the others, with the following amazing results, which could surely be easily checked by others, unless indeed (as is very possible) they depend upon some personal psychic quality in Littlefield himself.

If you take distilled water and saturate it with one of these salts, and then let it dry, so that the crystals may be deposited upon a glass slide, these crystals will arrange themselves into any form which your own mind may direct. This form will be microscopic and the results only preserved through microphotography. You need not be near the slide to produce the result. Distance is immaterial. Such was the astounding statement of Dr. Littlefield.

His assertions are supported by a great number of photographs, which are perfectly clear and sometimes very artistic representations of objects, a chicken, a dove, an eagle, a lion. I confess that I did not know what to make of them. I could not deny the evidence of my own senses, and I found the doctor as steady-eyed, slow-spoken, and impressive a man as I have ever met; rather of the deliberate, self-contained New England type than of the impulsive West.

But there is a further assertion. The salts will answer questions, and very profound questions. He asks them some such problem as how man ever came upon earth. A strange diagram which seems to have meaning in it will be given in reply. These seemed to me obscure and uncertain when compared with the definite thought-images, and it was possible to make the objection that they were wholly fanciful, which could not possibly be alleged of the others.—From "Our Second American Adventure," by SIR ARTHUR CONAN DOYLE.

THE INMOST LIGHT.

It is usually in the Eucharist that the veil is lifted and God, who to some is as a pin-point in the immeasurable distance, blazes in fire around the mystic soul in its moment of vision. So vivid and tremendous a Personality that all the universe becomes but as a shadow cast by the ineffable light. His soul floats in a hazy splendour, rippling waves of light and life pass over, around and through the spirit, and he realises the immanence of God. "Can any hide himself in secret places that I shall not see him?" saith the Lord. "Do not I fill heaven and earth?" (Jer. xxiii., 24).

"Infused brightness," says S. Teresa (quoted by Evelyn Underhill). "In comparison with it every other light is something artificial. It is a light which knows no night; but rather, as it is always light, nothing ever disturbs it." Dionysius, the areopagite, cited by the same high authority, speaks of a "marvellous darkness which shines with rays of splendour, and which, invisible and intangible, inundates with its fires and dazzled and sanctified soul."

A simple woman in Sussex, the housekeeper of a clergyman, told the writer that at the Holy Communion she has seen a golden light streaming upon the sacred elements after consecration and quite swallowing up from view the officiating priest, while faintly outlined she has seen a white Dove hovering over the chalice, which itself sometimes seems to be enveloped in flames of fire.—From "The Great Mystery," by the Rev. FIELDING FIELDING-OLD, M.A.

THE HEAVENLY HARBOUR.

Why care for these dead bodies? They really have no friends but the worms or fishes. Their owners were coming to the New World, as Columbus and the Pilgrims did—they were within a mile of its shores, but, before they could reach it, they emigrated to a newer world than ever Columbus dreamed of, yet one of whose existence we believe that there is far more universal and convincing evidence—though it has not yet been discovered by science—than Columbus had of this: not merely mariner's tales and some paltry drift-wood and seaweed, but a continual drift and instinct to all our shores. I saw their empty hulks that came to land; but they themselves, meanwhile, were cast upon some shore yet farther west, towards which we are all tending, and which we shall reach at last, it may be through storm and darkness, as they did. No doubt, we have reason to thank God that they have not been "shipwrecked into life again." The mariner who makes the safest port in heaven, perchance, seems to his friends on earth to be shipwrecked, for they deem Boston Harbour the better place; though perhaps invisible to them, a skilful pilot comes to meet him, and the fairest and balmyest gales blow off that coast, his good ship makes the land in halcyon days, and he kisses the shore in rapture there, while his old hulk tosses in the surf here. It is hard to part with one's body, but, no doubt it is easy enough to do without it when once it is gone.—From "The Shipwreck," by H. D. THOREAU.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

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There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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ANSWERS TO CORRESPONDENTS.

G. T. FOSTER.—You do not follow the point of the article—government is as necessary to an orderly evolution as symbiosis, both in their degree; and government depends on force, whether physical or moral, according to the mental status of the governed. That is not Bolshevism.

S. RANDALL.—Thanks for your letter. But as "Tertium Quid" resides in South Africa, anything in the nature of a discussion with him on the fairy question is apt to be spread out very thin by the long intervals between each letter. Moreover, his allusion to a fairy as a physiological absurdity was primarily directed against a winged fairy; as we see in referring to "Tertium Quid's" letter in LIGHT of 1st March last. If the fairy legend turns out to have a basis in reality, it will certainly add to the poetry of life, but the question will never be settled by controversy.

M. E. HUGHES.—Thank you for your interesting letter with the account of the psychic experience, but without an intimate knowledge of the circumstances we could not venture to advise you as to whether you should develop your powers. It would be wise to get the counsel and guidance of some friend familiar with psychic matters.

W. D. CAMPBELL (Sydney, N.S.W.).—We thank you very much for your letter announcing the departure of Ratana from New Zealand en route for this country. It came just when we were receiving inquiries from readers as to when he would arrive, which by inquiry at the New Zealand Government Offices here we learn will probably be the middle of the present month.

NEW PUBLICATIONS RECEIVED.

"Night's Triumphs." By Ernest Osgood Hanbury. The Vine Press, Steyning, Sussex. (4s. 6d. net.)

"Proceedings of the American Society for Psychical Research," 1923. Vol. XVII.

"L'Ectoplasme et la Clairvoyance." By Dr. Gustave Geley. Librairie Felix Alcan, Paris. (35 fr. net.)

"Occult Review." June.

"Haunted Houses." By Camille Flammarion. T. Fisher Unwin, Ltd. (12s. 6d. net.)

"Lyceum Banner." June.

"Pearson's Magazine." June.

"The Conquest of Fear." By Basil King. George Allen and Unwin, Ltd. (5s. net.)

"Theosophy." June.

THE PROPOSED BOOKSHOP AND LENDING LIBRARY.

To the Editor of LIGHT.

SIR,—I observe in your columns a letter from Mr. E. W. Eagle, with reference to the formation of a bookselling depot and lending library, in which he desires that communications on the question should be addressed to him at the office of the London Spiritualist Alliance, with a view to arranging a meeting. As the London Spiritualist Alliance has itself a bookselling department and lending library, I confess to being a little at a loss why the proposal for another should be identified with this institution. Surely it would be better to attempt an extension of our own activities in this direction.

I have not, however, the pleasure of knowing Mr. Eagle, whose private address I see is stated in the letter which he addressed to you.—Yours, etc.,

DAWSON ROGERS,
Hon. Secretary and Treasurer, L.S.A.

THE object of studying philosophy is to know one's own mind, not other people's. Philosophy means thinking things out for oneself.—DEAN INGE.

LONDON CENTRAL SPIRITUALIST SOCIETY.—Result of Competition. First prize: Mrs. Woodhouse, 42, King's-road, Leytonstone. Second prize: Mrs. M. Oliver, 1, Prospect-place, Ogmore Vale, S. Wales.

MRS. GLADYS DAVIES, the South African clairvoyant and speaker, who is the accredited representative of South African Spiritualism, is again on a visit to this country. Communications may be addressed to her at No. 1 Flat, 60, Leinster-square, Bayswater, W.

WE have received from an anonymous correspondent in America the sum of one dollar in respect of the appeal made by "J. C." an old reader in an infirmity, that some friend would send him LIGHT. As his need in this direction has been met, the amount has been expended on other literature which has been forwarded to him.

"BRAIN strikes brain, however far apart, through vibration of the omnirevalent etherium, by which human mind is bonded to human mind throughout the wide universe; and the legitimate sensation and effects are corresponding and inevitably manifested in the world."—A. J. DAVIS ("The Temple," p. 214, 1871.)

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 8th, 11.15, open circle; 2.45, Lyceum; 6.30, Mme. Mervale Collins, Wednesday, June 11th, 8, Mrs. Bagot.

Croydon.—Harewood Hall, 96, High-street.—June 8th, 11, Mr. Percy Scholey; 6.30, Mr. George Prior.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—June 8th, 11, circle; 6.30, Mr. Ernest Meads, Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 8th, 7, Mrs. Bishop Anderson, June 9th, 8, spiritual developing circle, June 12th, 8, Mrs. Collins.

Shepherd's Bush.—73, Becklow-road.—June 8th, 11, public circle; 7, Mr. and Mrs. Holloway, Thursday, June 12th, 8.15.

Peckham.—Lansanne-road.—Sunday, June 8th, 11.30 and 7, Mrs. E. Neville, Thursday, 8.15, Mrs. Jamrach.

Bowes Park.—Shaftesbury Hall adjoining Bowes Park Station (down side).—June 8th, 11, Mr. F. H. Richards; 3, Lyceum; 7, Mr. Earl Reynolds.

Worthing Spiritualist Mission, Mansfields Hall, Montague-street (entrance Liverpool-road).—June 8th, 11 and 6.30, Miss Scatterd.

Central.—144, High Holborn.—June 8th, 7.30, Mrs. Golden, June 8th, 7, Mrs. Petz.

St. Paul's Christian Spiritualist Mission.—5B, Dagnell Park, Selhurst, S.E.—June 8th, 7, ——— Wednesday, 8, clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter, June 8th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., June 11th, 7 p.m.

SCIENCE FOLLOWS RELIGION.

Of religion it may be said that it is found everywhere, wherever human pulses beat. "The religious instinct," remarks the Rev. James Freeman Clarke, "in man is universal. Some individuals, and some races, possess more of it, and others less, but the history of mankind shows that religion in some form is one of the most indestructible elements of human nature." Religion is the most potent power that has ever moved and governed peoples. It has influenced mankind, perhaps to a larger extent than all other feelings put together. Men will sacrifice everything else on earth in defence of their religious beliefs, which shows how deep a root this same religion has in the human heart. Every nation that has left its mark on the progress of the world has been dominated by a powerful religious influence. Progress itself is due largely to this cause, and but for religion had probably never existed. "It may seem," remarks the author just quoted, "to some persons that I go too far in asserting that a true theology is at the basis of human progress. They may ascribe human progress to other causes—to the advance of knowledge, to scientific discovery, to such inventions as printing, the steam-engine, the railroad, and the like. But I believe that spiritual ideas are at the root of all others. That which one thinks of God, duty and immortality—in short, his theology—quickens or deadens his interest in everything else. Whatever arouses conscience, faith, and love, also awakens intellect, invention, science, and art. If there is nothing above this world, or beyond this life; if we came from nothing, and are going nowhere, what interest is there in the world? Let us eat and drink, for to-morrow we die." But if the world is full of God—if we come from Him, and are going to Him—then it becomes everywhere intensely interesting, and we wish to know all about it. Science has followed always in the steps of religion, and not the reverse. The Vedas went before Hindoo civilisation; the Zend-Avesta led the way to that of Persia; the oldest monuments of Egypt attest the presence of religious ideas; the laws of Moses preceded the reign of Solomon; and that civilisation which joined Greeks, Romans, Goths, Vandals, Franks, and Saxons, in a common civilisation, derived its cohesive power from the life of Him whose idea was that love to man was another form of love to God. "The very word humanity," says Max Müller, "dates from Christianity. No such idea, and, therefore, no such term, was found among men before Christ came."

—From a Discourse by GEORGE SEXTON, Ph.D., LL.D.

Very good Cook; careful manager; middle age; widow; healthy, active; personal character; £50.—Mrs. Nelson, 38, Egerton Crescent, S.W. 3.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free. Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.I.

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Earnest Spiritualist (age 23), smart, educated, desires position as traveller, collector, or any position of trust. Lecturer, and Organising Secretary for various churches six years. Excellent references.—M.G., c/o "Light" Advt. Dept.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light."

But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

BRIGHTER and brighter shines the evening star
As daylight passes and recedes afar.
Brighter and brighter shines the human soul
As through the dark it passes to its goal.

—ELISE EMMONS.

GENUINE AND SPURIOUS "ANTIQUES."

We have read psychic scripts purporting to come from persons of the ancient world in which clear and accurate accounts were given of the conditions and general history of the period at which the communicator flourished while on earth. They were evidential, although, of course, not in any absolute sense. A favourable point about some of them was that the recipient was often utterly ignorant of the subject matter of the script, but the facts on investigation were shown to be accurate. Even the names of people and places came through correctly, a rather rare phenomenon, for names being arbitrary in their nature are only transmitted with difficulty. But the majority of these scripts are, to say the least, dubious. Some of them are marred by "howlers" in which dates and events are sadly confused, and the supposed ancient communicator talks of his friendship with persons who were not born till centuries after he died. Some of the greatest bosh we have read has been usually of the "reincarnation" variety. One instance we remember was a book in which the author gave an account as received from his spirit guides (!) of his previous incarnations as a great personage in various epochs. But his knowledge of history and archaeology was so scanty and his blunders as a consequence so egregious, that the book was calculated to make the educated critic weep. It was another example of the frightfulness of ignorance in action, and of the way Spiritualism is put to shame by the follies of some of its votaries.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
22/- per annum

THE CREEDS OF CHRISTENDOM.

In his "Notes of the Month" in the "Occult Review" of the present month, Mr. Ralph Shirley remarks:—

We talk in a rough and general way of the beliefs of Christendom, but can it be supposed that at any single period of the earth's history so-called Christendom actually intellectually accepted the dogmas of the Church? Such a supposition is to my mind frankly incredible.

We imagine that this would be the view of all impartial students of the matter. The very fact that for ages some of the wisest minds in the Church have spent their efforts in trying to make their beliefs and traditions conform to some intellectual standard is sufficient to show that it was clear to them that the work was necessary in order to make their doctrines acceptable to thinkers. The Higher Criticism stands as a monument to the fact that a system of belief may be intellectualised not only out of recognition but almost out of existence. Oliver Wendell Holmes wondered why the doctrine of eternal damnation did not drive all its believers mad—as it certainly did drive a few—but the explanation doubtless lies in the fact that there is an intuitive faculty at work in the average mind which discerns in some rough way the truth about things and is never fatally misled either by theologians or scientists—or even politicians! It remains sane in spite of some of its teachers.

* * * *

THE REASON THAT SETS RIGHT.

To pursue the reflection, let us take the question of a life after death. We believe the spirit is always interiorly conscious of its own immortality, although the conviction may be so over-laid with the falsities and artificialisms of modern life that it seems to be almost entirely smothered. We think Omar Khayyam was expressing in his own rather ribald way the feeling of the average man, when (as paraphrased by Fitzgerald) he made the Earthen Pots talk of their Maker: "He's a Good Fellow and 'twill all be well." Years ago we were discussing with a theological student some apparently irrational statements in the Bible. "Ah, but when it says that," said our friend, "it does not mean that. It really means —" and then he burst into a laugh. It was too much even for him—this rather thin device of trying to twist a passage so as to bear a meaning acceptable to modern intelligence. There is a humorous side even to Biblical exegesis, and certainly there is something really comic in the desperate efforts to read into the chapter in Corinthians "concerning spiritual gifts," intellectual meanings which are quite obviously not the meanings which the writer of the epistle plainly designed to be carried by his words. Anything rather than a Spiritualistic explanation! But Reason in the end will always set mere Intellect right.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

APPARITION OF DESFONTAINES TO MR. BEZUEL.

Mr. Bezuel, when a schoolboy of fifteen, in 1695, contracted an intimacy with a younger boy, named Desfontaines. After talking together of the compacts which have been often made between friends, that in case of death the spirit of the deceased should revisit the survivor, they agreed to form such a compact together, and they signed it respectively with their blood in 1696. Soon after this transaction, they were separated by Desfontaines' removal to Caen.

In July, 1697, Bezuel, while amusing himself in hay-making near a friend's house, was seized with a fainting fit, after which he had a bad night. Notwithstanding this attack, he returned to the meadow next day, where he again underwent a delirium; he again slept ill. On the succeeding day, while he was observing the man laying up the hay, he had a still more severe attack. The subsequent part of this narrative is given in the words of Bezuel himself as it appeared in the "Journal de Trevouse," in 1726:—

"I fell into a swoon: I lost my senses: one of the footmen perceived it, and called out for help. They recovered me a little, but my mind was more disordered than it had been before; I was told that they asked me then what ailed me; and that I answered I have seen what I thought I should never see. But I neither remember the question nor the answer. However, it agrees with what I remember; I saw then a naked man in half length, but I knew him not. They helped me to go down the ladder; I held the steps fast; but because I saw Desfontaines, my schoolfellow, at the bottom of the ladder, I had again a fainting fit; my head got between two steps, and I again lost my senses. They let me down, and set me upon a large beam, which served for a seat in the great Place de Capucins. I sat upon it, and then I no longer saw Mr. de Sortoville, nor his servants, though they were present. And perceiving Desfontaines near the foot of the ladder, who made me a sign to come to him, I went back upon my seat as it were to make room for him; and those who saw me, and whom I did not see though my eyes were open, observed that motion. Because he did not come I got up to go to him; he came up to me, took hold of my left arm with his right hand, and carried me thirty paces farther into a bylane, holding me fast. The servants believing that I was well again, went to their business, except a little footboy, who told Mr. de Sortoville that I was talking to myself. Mr. de Sortoville thought I was drunk. He came near me and heard me ask some questions and return some answers, as he told me since.

"I talked with Desfontaines nearly three quarters of an hour. I promised you, said he, that if I died before you I would come and tell you so. I am dead: I was drowned in the river of Caen yesterday about this hour; I was walking with such and such persons; it was very hot weather, the fancy took us to go into the water: I grew faint and sank to the bottom of the river; the Abbé Menilgian, my schoolfellow, dived to take me up; I took hold of his foot, but whether he was afraid, or had a mind to rise to the top of the water, he struck out his legs so violently that he gave me a blow on the breast, and threw me again to the bottom of the river, which is there very deep.

"He always appeared to me taller than I had seen him, and even taller than he was when he died. I always saw him in half length, and naked, bareheaded, with his fine light hair, and a white paper upon his forehead twisted in his hair, on which there was a writing, but I could only read *In celo quies.*"

APPARITION OF SIR GEORGE VILLIERS TO PARKER, SERVANT TO THE FIRST DUKE OF BUCKINGHAM.

BRING A LETTER FROM MR. DOUCH TO MR. GLANTIL.

SIR.—Since the writing to you last, a passage concerning an apparition of Sir George Villiers giving warning of his son's (the Duke of Buckingham's) murder, is come into my mind; which has been assured by a servant of the duke's to be a great truth, thus: Some few days before the duke's going to Portsmouth (where he was stabbed by Felton), the ghost of his father Sir George Villiers appeared to one Parker (formerly his own servant, but then servant to the duke), in his morning gown, charging Parker to tell his son that he should decline that employment and the design he was going upon, or else he would certainly be murdered. Parker promised the apparition to do it but neglected it. The duke making preparations for his expedition to Rochel, the apparition came again to Parker,

taxing him very severely for his breach of promise, and requiring him not to delay the acquainting his son of the danger he was in: this Parker the next day told the duke that his father's ghost had appeared twice to him, and had commanded him to give him that warning: the duke slighted and told him he was an old dotting fool. That night the apparition came to Parker the third time, saying: "Parker, thou hast done well in warning my son of his danger, but though he will not yet believe thee, go to him once more, however, and tell him from me, by such a token (naming a private token), which nobody knows but only he and I, that if he will not decline this voyage, such a knife as this (pulling a long knife out from under his gown) will be his death." This message Parker also delivered the next day to the duke, who, when he heard the private token believed that he had it from his father's ghost, yet said, that his honour was now at stake, and he could not go back from what he had undertaken, come life, come death. These three several appearances of this apparition to Mr. Parker was always at midnight when he was reading some book. This fact, Parker, after the duke's murder, communicated to his fellow servant, Henry Ceelery, who told it to a reverend divine, a neighbour of mine, from whose mouth I have it. This Henry Ceelery has not been dead above twenty years, and his habitation, for several years before his death, was at North Currey, but three miles from this place.

My friend, the divine, aforesaid, was an intimate acquaintance of this Henry Ceelery's and assures me he was a person of known truth and integrity.*

APPARITION SEEN BY THE KONIGSBERG PROFESSOR OF MORAL PHILOSOPHY, AS RELATED BY THE COUNT FALKESHEIM.

"I am not so decidedly sceptical on the possibility of supernatural appearance," said Count Falkesheim to Sir Nathaniel Wraxall, "as to treat them with ridicule, because they may appear to be unphilosophical. I received my education in the university of Konigsberg, where I had the advantage of attending lectures in ethics and moral philosophy, delivered by a professor who was esteemed a very superior man in those branches of science. He had, nevertheless, though an ecclesiastic, the reputation of being tinctured with incredulity on various points connected with revealed religion. When, therefore, it became necessary for him in the course of his lectures to treat on the nature of spirit as detached from matter, to discuss the immortality of the soul, and to enter on the doctrine of a future state, I listened with more than ordinary attention to his opinions. In speaking of all these mysterious subjects, there appeared to me to be so visible an embarrassment, both in his language and in his expressions, that I felt the strongest curiosity to question him further respecting them. Finding myself alone with him soon afterwards, I ventured to state to him my remarks on his deportment, and entreated him to tell me if they were well founded or only imaginary suggestions.

"The hesitation which you noticed," answered he, "resulted from the conflict that takes place within me, when I am attempting to convey my ideas on a subject where my understanding is at variance with the testimony of my senses. I am equally, from reason and reflection, disposed to consider with incredulity and contempt the existence of apparitions. But an appearance, which I have witnessed with my own eyes, as far as they, or any of the perceptions can be confided in; and which has even received a sort of subsequent confirmation, from other circumstances, connected with the original facts, leave me in that state of scepticism and suspense which pervaded my discourse. I will communicate to you its cause. Having been brought up to the profession of the church, I was presented by Frederic William the First, late King of Prussia, to a small benefice, situated in the interior of the country, at a considerable distance south of Konigsberg. I repaired thither in order to take possession of my living, and found a neat parsonage house, where I passed the night in the bedchamber which had been occupied by my predecessor.

"It was in the longest days of summer; and on the following morning, which was Sunday, while lying awake, the curtains of the bed being undrawn, and it being broad daylight, I beheld the figure of a man, habited in a sort of loose gown, standing at a reading desk, on which lay a large book, the leaves of which he appeared to turn over

* This story is related in Clarendon's "History of the Rebellion," and is also told by Lilley in his "Observations on the Life and Death of King Charles the First."

at intervals; on each side of him stood a little boy, in whose faces he looked earnestly from time to time, and as he looked he seemed always to heave a deep sigh. His countenance, pale and disconsolate, indicated some distress of mind. I had the most perfect view of these objects, but being impressed with too much terror and apprehension to rise or to address myself to the appearances before me, I remained for some minutes a breathless and silent spectator, without uttering a word or altering my position. At length the man closed the book, and then taking the two children, one in each hand, he led them slowly across the room; my eyes eagerly followed him till the three figures gradually disappeared, or were lost behind an iron stove which stood at the farthest corner of the apartment.

"However deeply and awfully I was affected by the sight which I had witnessed, and however incapable I was of explaining it to my own satisfaction, yet I recovered sufficiently the possession of my mind to get up, and having hastily dressed myself I left the house. The sun was long risen, and directing my steps to the church, I found that it was open; but the sexton had quitted it, and on entering the chancel, my mind and imagination were so strongly impressed by the scene which had recently passed, that I endeavoured to dissipate the recollection by considering the objects around me. In almost all Lutheran churches of the Prussian dominions, it is the custom to hang up against the walls, or some part of the building, the portraits of the successive pastors or clergymen, who have held the living. A number of these paintings, rudely performed, were suspended in one of the aisles. But I had no sooner fixed my eyes on the last in the range, which was the portrait of my immediate predecessor, than they became riveted to the object; as I instantly recognised the same face which I had beheld in my bedchamber, though not clouded by the same deep impression of melancholy and distress. The sexton entered as I was still contemplating this interesting head, and I immediately began a conversation with him on the subject of the persons who had preceded me in the living. He remembered several incumbents, concerning whom, respectively, I made various inquiries, till I concluded by the last, relative to whose history I was particularly inquisitive. 'We considered him,' said the sexton, 'as one of the most learned and amiable men who have ever resided among us. His character and benevolence endeared him to all his parishioners, who will long lament his loss. But he was carried off in the middle of his days by a lingering illness, the cause of which has given rise to many unpleasant reports among us, and which still form matter of conjecture. It is, however, commonly believed that he died of a broken heart.'

"My curiosity being still more warmly excited by the mention of this circumstance I eagerly pressed him to dis-

close to me what he knew or had heard on the subject. 'Nothing respecting it,' answered he, 'is absolutely known, but scandal has propagated a story of his having formed a criminal connection with a young woman of the neighbourhood by whom it was even asserted he had two sons. As confirmation of the report, I know that there certainly were two children who have been seen at the parsonage, boys of about four or five years old. But they suddenly disappeared, some time before the decease of their supposed father; though to what place they are sent, or what is become of them, we are wholly ignorant. It is equally certain, that the surmises and unfavourable opinions formed respecting this mysterious business, which must necessarily have reached him, precipitated, if they did not produce the disorder of which our late pastor died; but he is gone to his account, and we are bound to think charitably of the departed.'

"It is unnecessary to say with what emotion I listened to this relation, which recalled to my imagination, and seemed to give proof of the existence of all that I had seen. Yet unwilling to suffer my mind to become enslaved by phantoms which might have been the effect of error or deception, I neither communicated to the sexton the circumstance which I had witnessed, nor even permitted myself to quit the chamber where it had taken place. I continued to lodge there, without ever witnessing any similar appearance; and the recollection itself began to wear away, as the autumn advanced. When the approach of winter rendered it necessary to light fires through the house, I ordered the iron stove which stood in the room, and behind which the figure which I had beheld, together with the two boys, seemed to disappear, to be heated for the purpose of warming the apartment. Some difficulty was experienced in making the attempt, the stove not only smoking intolerably, but emitting an offensive smell. Having, therefore, sent for a blacksmith to inspect and repair it, he discovered in the inside, at the farthest extremity, the bones of two small human bodies, corresponding perfectly in size as well as in other respects with the description given me by the sexton, of the two boys who had been seen at the parsonage.

"This last circumstance completed my astonishment, and appeared to confer a sort of reality on an appearance which might otherwise have been considered as a delusion of the senses. I resigned the living, quitted the place, and retired to Königsberg; but it has produced on my mind the deepest impression, and has in its effect given rise to that uncertainty and contradiction of sentiment which you remarked in my late discourse."

(To be continued.)

SCEPTICS—AND OTHERS.

SOME OBSERVATIONS BY THE WAY.

Many a simple, kindly investigator, having gained conviction of the reality of a future life, has incontinently rushed off to proclaim the fact to his fellows with effects that a more sophisticated person would have easily foreseen. Unless he chanced to be a veritable "hot gossamer" of Spiritualism, the first fine careless rapture of the new missionary has been speedily cooled by the indifference, cynicism, or good-natured raillery of his hearers. But even those with sufficient worldly wisdom to have anticipated such results must have found cause of perplexity in a certain class which positively loathes the idea of a life beyond. Sensitive, highly-wrought natures, in many cases, life has been a bitter draught to these persons, and their ideals mocked, their aims misunderstood and thwarted, the mind, as it were, has recoiled upon itself, and by an unnatural perversion has found comfort in the idea of ultimate extinction. What can one do with such people? The honest unbeliever may be answered, the bigot forced to think, the reviler silenced, but the man who fears and shuns the idea of immortality is a difficult proposition, and stands in a special category. He is a modern product, the outcome of the unnatural conditions of the world of to-day working upon a temperament too weak to make a healthy reaction. But mental conditions being fluid, such cases are by no means hopeless. In time Nature re-adjusts the distorted elements of the life, and the subject comes ultimately to regard the prospect of a future existence in an entirely different light. In the meantime, however, he remains a baffling problem to the spiritual missionary. Fortunately the type is rare, but the present writer has a poignant recollection of a man of high mental attainments—poet and musician—who confessed that he dreaded the idea of a continued existence to such an extent that a demonstration of its reality would infallibly drive him insane. "One life is more than enough," he said bitterly. The irony of it all was that the man was a psychic, with susceptibilities so delicate that (as he admitted) he felt interiorly that a spiritual life might be a fact—an awful fact! To such a degree of inversion may the life of the artist and thinker grow under the pressure of an inharmonious civilisation.

From such abnormalities our spiritual missionary turns with something like relief to the great thoughtless crowd, with its cheap witticisms and its few trite, superficial arguments. It presents a far more promising field in which to labour, being more natural, less prone to strong misdirections, and generally with a deep saving gift of common-sense. With their strong homely affections these folk have, as a rule, no academic prejudices against a natural life after death. A well-known literary critic in a recent conversation questioned the idea of the childless women in the next life cherishing and training up the infant waifs which this harsh world expels in such abundance through its ignorance and neglect. Although his mind was quite hospitable to spiritual thought, yet, to him, the future life was a kind of abstract region given up to angelic beings who had outgrown these earthborn occupations. That is not a mistake which the man in the street would make. Why should not some of the women "over yonder" find their happiness in looking after neglected "kiddies"? would express his point of view, founded on concrete experiences, and that juster perception that comes of close contact with realities.

A third type is found in the materialistic sceptic, but he is rapidly becoming almost as rare as the psychically inverted class already dealt with. His old scientific dogmas are exploding and falling in fragments about him. Radium, electrons, and telepathy sound in his ears like "ancestral voices prophesying war." His skies are full of portents. He feels the pillars of his house quaking and is beginning to experience strange qualms. If he is a reasonable man—and he is generally a reasoner—he is tempted to wonder whether that lack of progression of which he so often accuses theology may not begin to apply to himself. He talks vaguely of the value of "an open mind," or of the necessity of cherishing "the larger hope." Unlike the pious sceptic, he has no Devil upon whom he can in the last resort father any inconvenient phenomenon. To him such a device would represent the acme of mental decrepitude. He would rather embrace the "spiritual hypothesis." I have, indeed, a shrewd suspicion that many intellectual men have already quietly given in to that same hypothesis, or at least retain it as a mental reservation. They are frightened, not of the thing, but of the name—Spiritualism. When, as in course of time is inevitable, that dreadful word becomes depolarised and consecrated to new and larger meanings, many of our difficulties will disappear. May it be soon!

EUGENIUS.

PERSONAL EXPERIENCES WITH AUTOMATIC AND INSPIRATIONAL WRITING.

(Excerpts from a lecture delivered by Miss Margaret V. Underhill before the Local Section of the Psychical Research Society of America, in New York City, March 17th, 1924).

Miss Underhill tells us that she began to receive messages in automatic writing while living in California, July, 1920. Up to this time she had been a violinist and teacher of music, specialising in problematic pupils—"those whose mental tie-ups or physical limitations interfered with their progress." She studied her psychology first-hand, not out of books. Her work was interesting though extremely difficult, and left little time for study of any sort except music.

Influenced by "The Seven Purposes" of Margaret Cameron, she tried her hand at automatic writing.

The first messages were short and there was evident difficulty in getting them through, but the advice contained in them was excellent. I was told that my mental energy was too tame, that great demands were to be made upon it, and that I must learn to control both my nerves and my thoughts.

Then came this message, "Offer up, offer up to God." What did it mean? What had I to offer, and how should I go about it? I did not know. It was explained that I was to create poetry as my offering, that my help was needed in giving certain messages to the world which would be more efficacious in poetic form because the rhythm would give emphasis to the thought.

Six months before these messages began, I had written two poems. In one case I realised that I was listening to words which came from somewhere outside of my mind, and I wrote them down without stopping to find out whether they made sense. They did. The second time I described a mental vision. Both these poems are distinctly oriental in type, and I believe another influence was at work, also good, but different from the one with which I am now working.

Not long after the communications began coming I was told that I must give up my music and devote all my time to my new work. This did not seem to me a sensible thing to do. I had not been able to test the sincerity nor the motives back of the messages and I declined to entertain such a thought, but one day the knife slipped as I was cutting a slice of bread and one finger was injured in such a manner that I have never been able to play the violin from that day to this.

My practising time was, therefore, made available to me for creative work, which I was being constantly urged. In a surprisingly short time I had quite a collection of poems.

A rather amusing thing happened once, proving how rapidly the poems are written. I left a friend at half-past five one afternoon and at six-thirty returned to her room in the same hotel, having dressed to go out for dinner and written a poem forty-eight lines long, correct in rhyme and rhythm. My friend has never recovered from her amazement at this little incident.

We were sitting in her room one evening, we had one electric light turned on, and I was receiving messages, when all at once Lydia [her spirit teacher] wrote: "I am so near you that you could see me." We both looked around the room and failed to discover anything unusual. Naturally we had both expected to see a form or a face. I replied, "We can see nothing. What can we do to help?" The writing became fainter and fainter as Lydia wrote, "I am gathering power. Hold out your arms, both of you." My friend was seated on one side of the room and I was on the other with at least six feet between us. We held out our arms and swiftly as a flash of lightning we saw a small ball of what looked like electricity dart diagonally and downward between us from the door to the window. Before saying anything to her of what I had seen, I asked my friend if she had seen anything. She described the identical phenomenon I had observed with this exception: she said the ball was the colour of electricity; to me it looked ultra-violet.

About the end of January, 1921, I was told to leave my violin teaching and go to Italy as soon as possible. Really this was too absurd. In the first place I could not afford the trip all the way from California. Why, I could not live on my modest income without earning something besides. I had undertaken certain responsibilities at the music school, and was no quitter. It couldn't be done. Nevertheless I was told to wake up and go to Italy. I still insisted that the awakening might be a rude one if I should find myself stranded in a strange land. Browning insisted that I had plenty of money for travelling, for living expenses, and to buy paper for the foolish friends who love to write for me. I found a

friend who was more than competent to carry on my work at the school. I investigated. I went, and had all I needed for a two years' trip.

During July I travelled as far as Florence, which I had been told to make my headquarters, and while there Mrs. Browning [Elizabeth Barrett] kept insisting that I should go to see her old home, Casa Guidi. The thermometer was in the nineties, and there was a cal strike, so I protested, thinking I could just as well see Casa Guidi when I returned in the Fall, but Mrs. Browning was so insistent that one broiling hot day, sunshade in one hand and fan in the other, I found myself in Casa Guidi workshops, explaining, as best I could to the proprietor, why I wished to see the Brownings' home. (Rather trying circumstances under which to present one's self in a dignified manner on such an errand.) However, the proprietor smiled tolerantly and asked whether I felt the Brownings' presence in his shop. When I said, "No," he laughed, and said they had lived in another part of the house; whereupon, he very kindly procured the keys and showed me their home. The rooms were bare and empty and the apartment was being remodelled so that only in one room did I feel any sense of their presence.

The proprietor told me that I was fortunate in finding him, as he was closing his shop on the following day and going away for his vacation. When I returned in the Fall, he informed me that I was the last person who had seen the apartment, as the owner was moving in and had given orders that visitors should not be admitted.

In Vallombrosa I began to get messages in ancient and Apostolic Greek, which a Greek friend deciphered and translated for me. I did not know a single Greek letter, and the pencil is never taken off the paper until the end of a line, so naturally there are extra lines which are not found in Greek script. But to me the proof of the genuineness of these messages is conclusive because, first of all, there is never a grammatical error; secondly, the phraseology is typically Greek; thirdly, the messages fit perfectly into the English text; fourthly, the same ideas are carried out in the Greek as in the English messages; and, fifthly, the messages are absolutely characteristic of the personality who signed his name twice in the communications, and my Greek friend recognised them as his, before she found his signature among the undeciphered messages I had already received.

My Greek correspondent says he is Crystostom, he of the Golden Mouth, and I am told that what he says is almost Greek poetry. I am ashamed to say that I knew nothing of him whatever, before he began communicating.

Part of the time while he was writing for me my Greek friend was with me and part of the time she was not even in the same town. She did not know what messages I had received in English and was extremely careful never to read those which preceded and followed the Greek text. I know her well and have found her to be one of the most truthful people I have ever met. In several cases the messages were not understandable to her though perfectly clear to me because they referred to ideas which had been given me in English. On one occasion the word "venerate" was written first in English, then in Greek and again in Greek with English spelling, as though to preclude all possibilities of doubt as to the genuineness of the communications.

If these Greek messages were a telepathic feat performed by my Greek friend's and my subconscious minds, involving the correlation of our knowledge, hers of Greek and St. Crystostom, mine of my messages, you will admit that the hypothesis is more complex and difficult to explain than if we acknowledge what I firmly believe to be the truth, that the mind of Crystostom was the source of the messages.

In February, 1923, I went to Capri, and set to work with a vengeance with the result that William James decided to become one of my correspondents (also with a vengeance), for in four days he wrote over ten thousand words containing material which I am not alone in considering to be of the utmost value, upon which I am basing my second book, "Life from a New Perspective."

I have experimented with James' theories and find that they solve many problems of mind and personality. James crystallises ideas which I had vaguely understood from previous messages. He is extremely lucid, although he also employs many of the code words used by the Fellowship.

To prove to you that what he says is true, that he understands what he reads in the minds of men, I shall cite one of the many incidents which have occurred since I began working with him.

Last May I was invited by a friend to meet a young Italian. I knew nothing of him beyond the fact that he was interested in psychic matters. He asked me to try and get him a message in answer to his unspoken thoughts. My message did answer his thoughts. James began by saying that he wished me to clearly understand

that this was a crisis in the young man's life, and that I was sent to him to bring about a re-adjustment. After a number of cryptic messages which he understood, though I did not, the Italian was told in his own language which I understand (though at times the words employed were some I did not know), that he was sitting down under his load, that he did not wish to live, that in order to serve self he must forget self, pick up his burden and carry on. I noticed that he left us immediately after this message was received, but I thought nothing of it until one week later our mutual friend invited me to meet him again, telling me what neither she nor I had for a moment suspected, that he had come to meet us that first evening with his mind fully made up to commit suicide as soon as he had left us. James' messages saved his life, and those received at the second meeting helped him to carry on. He is still alive.

A PILGRIMAGE TO LOURDES.

SUPERSTITION OR FAITH?

By ALBERT H. WILKERSON.

Through the darkness of each night a great fiery cross stands sentinel over a little French town. With the giant Pyrenees nature has provided a noble setting for a stupendous theme, as this symbol of a supreme faith (or a great superstition) casts its rays on thousands of worshippers every year.

It is a magnet as well as a symbol. The maimed, the halt, the blind, are drawn by its power from all quarters of the earth. Nearly every devotee is a physical wreck. Only their faith is whole. Through weary days of travel this faith, or this superstition, has sustained those whose eyes are closing to the things of this world. Earth's physicians have failed them; they turn to the cross, the grotto, the pool.

More than fifty years have passed since an ignorant peasant girl of Lourdes claimed to have received visits from the Virgin. For more than fifty years faith in those visions has sustained multitudes in their hour of trial. Handsome shrines and stately ritual have long supplanted the simple grotto of Bernadette Soubirous' vision; all the artistic symbolism of a great Church now passes before the eye; the voices of learned dignitaries are heard where formerly a poor peasant girl spake, yet through, and above all, there penetrates a vital faith in a vision to a village maiden in a rough grotto half a century ago.

Why? Catholics will answer, "Because of the miracles wrought," but the tendency of non-Catholics is to believe in miracles only within certain well-defined time limits. What is faith in an earlier age becomes superstition in this later one, they imply. But does this explain Lourdes? Dr. Boissarie, the chief of the Bureau des Constatations at Lourdes, declares that supernatural effects and nothing less than miracles have occurred there. The late Sir William Osler, M.D., Regius Professor of Medicine, Oxford University, stated, "The cures are often genuine, and the miracles are of the same kind, and as well attested, as are those of Epidaurus." There is, we are told by Dr. Boissarie, "no limitation in the character of the cases cured. Some of the patients recover after drinking at the spring of the grotto, some after bathing in the pools there, some during the Eucharistic processions, others at or after attending Mass or partaking of the Holy Sacrament, and others again by praying quietly and in solitude at the shrine of the Immaculate Virgin."

Dr. Boissarie expresses the Catholic view—"supernatural." But St. Augustine declared that miracles do not happen in contradiction to Nature; that they only transcend what is at present known to us of Nature. Similarly in Bishop Butler's "Analogy" we are reminded that our notion of what is natural grows with our greater knowledge. Let us remember, therefore, that "supernatural" is merely a word coined in the mint of our ignorance. Another from the same source is "superstition"—used as an equivalent for the faith of our neighbour.

It is true that at Lourdes scientific investigation has found its limit, but what is beyond may be merely a part of Nature yet unknown. Therein may lie the miracle. The healing waters of Lourdes, minus the Eucharistic processions, the Mass and the Immaculate Virgin, come within our comprehension, just as do the remedial waters of Vichy. We can express them glibly enough in terms of scientific precision, always with the "radio-active matter," or the "imperceptible something" to amplify our ignorance—though Bethesda had its angel, and Siloam its healing spirit. We are content that our present knowledge suffices for the waters; they are therefore "natural." But what do we know of Nature that will explain the cure at a Lourdes Mass, or before the shrine of the Virgin in a lowly grotto? Science is baffled, faith—our Protestant faith—is bewildered. Yet the shrine stands a monument to a supreme faith; it evokes that great moving force which we can neither weigh in the balance nor test in the crucible. Without this spiritual radium of which we know so little, Lourdes would mean nothing that is not represented by a thousand other towns, but with this unflinching stream of energy and potency Lourdes becomes something removed from human comprehension. Therein it shows a miracle.

"THE DRAMA OF EUROPE."

To the Editor of LIGHT.

SIR,—Mr. Stanley De Brath, in his "The Drama of Europe," in LIGHT of 31st ulto. (p. 342), says that, in his public work, Jesus "took no money." I think this is not quite true to fact.

There was a band of Galilean ladies who attended him "ministering unto him" (Matt. xxvii., v. 55). The word "ministering" is the same as that in Acts vi., v. 2, where it is coupled with "tables": "serve tables."

In the former case the contribution may have been not in money but in kind. The latter instance certainly refers to money, as it is stated that Barnabas and others turned their property into cash and handed it over to the common fund (Acts iv., vv. 36, 37).

In this they evidently went back to the practice of Jesus and his band, who also had a common fund, the treasurer of which was Judas Iscariot (John xii., v. 6). This fund, moreover, was in excess of their personal requirements, from John xiii., v. 29, we deduce that it was customary from this fund to give alms to the poor. This "bag" was a money-bag, as the Greek word implies.

I hope this splendid series, "The Drama of Europe," by Mr. De Brath will be published in book form. Could not a publishing department, such as the Theosophists and others have, be added to Sir A. Conan Doyle's project of a Psychic Book Shop, and financed so as to enable the publication of such valuable matter as these articles contain?—Yours, etc.,

G. VALE OWEN.

Lincoln Lea,
Tubbenden-lane,
Farnborough, Kent.
June 1st, 1924.

THE DERBY: SOME PSYCHIC ASPECTS.

No human event of such magnitude as the annual running of the Derby can fail to have its psychic reflex. Nor are we without evidence that such is the case. There are instances of the winner of the race being correctly foretold in dreams; and Florence Marryat, in her book, "There is No Death," tells how her control, "Dewdrop," gave the winner (Shotover), in 1882, on condition that the paper was not looked at until after the race was run. "Dewdrop" is reported to have said: "We could tell if we chose, but we are not allowed to do so. If Spiritualism was generally used for such things, all the world would rush to it in order to cheat one another. But if you will promise me not to open it until after the Derby is run, I will give you the name of the winner now in a sealed envelope, to prove that what I say is the truth." The paper when opened after the race, showed a rough sketch of a sportsman firing at a bird across a hedge.

Mr. H. Wedgwood gives an account (LIGHT, 1883, p. 289) of Mr. Ramsay, of Croughton House, Brockley, dreaming the winner of the Derby, Favonius, in 1871. It was two months before the race, and the dream was told at the time to Mr. Severne, M.P. for South Shropshire. Mr. Ramsay also dreamed (correctly) the number of the horse which ran second. The narrative is given in considerable detail, and Mr. Wedgwood, a prominent man and a well-known Spiritualist, had the details from Mr. Ramsay and Mr. Severne.

The question of the possibility of foretelling the winner of the race, while undoubtedly interesting from the issues it raises, is not by any means the chief aspect of the Derby from the psychic point of view.

Stanton Moses reveals a far more serious side. On Derby Day in 1873, he found himself unable to continue the spirit communications he was then getting by means of automatic writing. D. D. Home happened to be with him that day, and a spirit message, through the former, said that earth conditions were so affected that day that the spirits could do nothing.

On the following day Stanton Moses obtained a written message giving a fuller explanation. It said:—

Any such occasion disturbs the normal conditions, and renders it hard for us to reach you. The spirits who are antagonistic to us are massed together in great force whenever any occasion is offered for them to operate successfully on men who are gathered together for the purpose of gratifying their bodily passions. Yesterday there were vast masses whose passion of cupidity was excited to an enormous degree. They were the point of attack from similar spirits.

The message goes on to speak of the drink evil, and of the demands such an occasion makes on the "agents of good," who are striving to check the efforts of the undeveloped hosts.

So, the Derby has a wider aspect than many would suppose. It affects other planes besides our own.

L. C.

NOTABLE SCANDINAVIAN PSYCHIC RESEARCHERS.

THE APPEAL TO THE GENERAL PUBLIC.

By HORACE LEAF.

No movement can thrive without capable leaders. This applies in a very special sense to Modern Spiritualism and Psychical Research, which are deeply indebted to a number of courageous, thoughtful, and earnest men and women for the success they have achieved. Unlike most other studies, supernormal phenomena cover more than one field of enquiry, relating, on the one hand, to Science, and on the other to Religion. It requires more than average ability to steer clear of the rocks of bias and credulity that lie in the way of these somewhat diverse streams of investigation and belief, especially if one desires to obtain the broadest point of view and meet the requirements of the largest number of people. On the whole, this has not been too well done, a fact demonstrated by the pronounced division that has taken place during the last forty years or so, for the religious movement of Spiritualism and the scientific movement of Psychical Research have gradually grown wider apart.

To some extent both bodies are responsible for this. The Spiritualist has undoubtedly made much more use of the work of the Psychical Researchers than the latter have of the Spiritualist's, but this is perhaps only to be expected, for whereas Spiritualists hold the more comprehensive theory to account for supernormal phenomena, psychical researchers have the most conclusive instances supporting the reality of psychic phenomena.

There is, however, a third body of opinion which is larger than either of the other two, and which calls for the greatest care in directing it in right channels. This body is the great interested public who are more perplexed than enlightened on the subject of Psychic Science. It is torn between the conflicting claims of the convinced psychical researcher who proclaims that the phenomena are indubitably real, but who offers no definite theory as to their cause, the Spiritualist who positively affirms their spiritual origin, and the sceptical unbeliever who sees in them nothing but fraud and illusion. It is this third body—the un-instructed and perplexed public—which all earnest advocates should try to reach and convince.

How can these people best be reached is the difficult question that calls for an answer. Many of them are quite beyond the immediate influence of the Society for Psychic Research as they are laymen with no great interest in exact scientific experiments. The Spiritualist is hardly likely to interest them because they object to unconventional religious beliefs. Some other method must be tried. Would not a neutral organisation, committed to no special opinion, anxious only to know the truth about supernormal phenomena and to present all sides of the case to the public, serve the desired purpose?

An answer to this question has already been supplied in Scandinavia by the Society for the Promotion of Psychic Knowledge, under the able leadership of Mr. J. S. Jensen and his Committee. This organisation was founded in 1920 for the purpose of attracting public interest to psychic manifestations and to the various theories offered in explanation of them. So non-committal is the attitude of this Society that the *pros* and *cons* for and against all aspects of the subject are openly discussed on its platform, and it even goes to the expense of bringing lecturers and demonstrators from other countries so as to ensure the best possible presentation.

The success achieved has been phenomenal. No other organisation of a similar character in any other country appears to have attracted so much sympathetic attention from the public and the Press. The "Politiken," one of the leading newspapers of Denmark, has even invited the Society to arrange for lectures to be delivered under its auspices, and the same request has been made by the English Debating Club and the Medical Society of Copenhagen. It is impossible to emphasise the profound effect these invitations have had and the tremendous propaganda value of these lectures from the Psychical Research and Spiritualistic standpoint. The bulk of the labour has fallen upon the shoulders of the President, Mr. J. S. Jensen, whose methods have been justified by these remarkable results.

The importance of properly understanding the aims and methods of the Society for the Promotion of Psychic Knowledge is so important that nothing better could be done than to get Mr. J. S. Jensen to speak for it himself. Mr. Jensen, who is a well-known paper merchant and publisher in Copenhagen, has had many years' experience in organisation and has been a student of Psychic Science for nearly forty years, examining every aspect of the subject. One important feature about his career is that for several years he was connected with the financial side of a great religious body and was thus enabled to realise the significance of those aspects of human life. Intensely energetic by nature, his unremitting labour has been one of the principal elements in the success of the Society for the Promotion of Psychic Knowledge. "What was the cause of the formation

of your Society?" I asked. "The cause was that we wanted an organisation for the purpose of controlling a series of big meetings, in which we wished to present in a popular and attractive form, calculated to appeal to the general public, the facts of psychic phenomena and the theories based upon them. At the beginning we did not intend keeping this organisation in existence, but the meetings were so successful and attracted so much attention, that we realised there was a serious public interest in the subject, and that our duty was to endeavour to serve it as long as possible." "Did you find the interest equally keen throughout the whole of Denmark?"

"Yes; owing largely to the popularity of Sir Oliver Lodge's book 'Raymond,' which had been translated into Danish, the country was stirred from end to end. Our first venture was to obtain the services of Mr. Vout Peters, whom Sir Oliver mentions as one of the mediums through whom the 'Raymond' communications were received. The great success of his visit stimulated us to further endeavours, and in the course of the Society's existence we have obtained the services of various lecturers and mediums of international repute."

"To what do you attribute the Society's great success with the public and the Press?"

"To our neutral broadminded standpoint, and to the fact that we do not stand for more or less than we are, that is, a body of interested laymen who do not profess to be scientists nor to propagate any special religious belief, but who simply confine themselves to the spreading of knowledge about this very important subject, leaving people to form their own conclusions."

"Your particular aim is, therefore, to interest the public in the study of psychic phenomena and its various implications?"

"Yes. To attain this end we pay special attention to public meetings and particularly to the Press. We not only get our lecturers to speak in our own halls, but whenever possible under the auspices of other Societies also, especially societies of an educational and literary character. Here we find the best quality of minds and that degree of culture which we have found most suitable for studying Psychic Science."

PSYCHIC FACTS AND PSYCHIC THEORIES.

(AN EXTRACT FROM A LETTER).

It seems to me a mistake to look for some direct, definite irrefragable proof of survival in some of the phenomena or in some classes of them. Personally, I doubt if such direct proof will ever be found. The extension of human and spiritual faculties which has been demonstrated in the establishment of the truth of the phenomena is so enormous, and it is so difficult to set any limits to that extension, that it is not easy to imagine any occurrence whatsoever which sceptics could not account for, or appear to account for, by calling in the aid of the Subconscious (or Unconscious). Indeed as soon as the Sceptics perceive that possibility in all its extent, we shall probably find that they will not only cease doubting the actuality of supernormal phenomena, but will perhaps take the lead in discovering new classes of them! That is the Richet attitude, and I fancy it is quite likely to become general. I think that if one allows oneself to be influenced by the ever-recurring doubt as to whether this, that, or the other occurrence has its source in the Unknown Self one gets on to a false scent.

For, as I look at it, the thing of importance from the point of view of human destiny is that these *cryptic supernormal faculties exist at all*; for they at least cannot be due to "nerve change" or "cerebral combustion." As a particularly clear example, let us take the rare faculty of "pre-science." One would be interested to have from a physiologist like Richet some sort of guess as to what kind of "cerebral combustion" enables certain gifted individuals to "see" an event before it happens!

The important truth is this: that these supernormal faculties, taking them *en bloc* from mere hypnotic common-places up to materialisations on the physical side, and, say, prescience on the mental side, demonstrate without any possibility of further doubt to an unprejudiced mind, that the human spirit is *not a thing of space and time at all*; they show that this spirit is building itself a body here and now, for some purpose which we know not, which body it discards, doubtless without affecting its own essential characters and powers in any way. From this point of view, one can readily hand over to the people who are so anxious to prove that they are "clods of earth" and nothing else, all metaphysical phenomena as mere manifestations of the "Unconscious." But what then is this "Unconscious" which possesses these almost God-like powers and faculties? That is the nut which these doubters will not crack. If they have not given away the case for materialism (poor though it always was) directly in admitting the truth of the phenomena, they have nevertheless given it away indirectly, but often seem completely unconscious of the deductions which (I consider) are legitimately to be drawn.

Mahé, Seychelles.

WILLIAM F. STEPHENS.

THE COMING RELIGIOUS FREEDOM. A VISION OF TRAGEDY AND ITS VERIFICATION.

"Religion" and "religious" are words which have been responsible for more of the wars and trouble of humanity than, probably, any other cause. Used in its original sense it implied morality, fellowship, and universal love; an intention which, if carried out in its fulness, would have produced a heaven on earth, a state of affairs where rich and poor would have lived in perfect harmony, in perfect brotherhood; rulers would have been chosen by the people, chosen for their qualities of wisdom and kindness; and society would have been an ideal state of existence and a fit preparation for a future life.

But these conditions would have given no opportunity for the priest, the man who desired to be a *de facto* ruler, and to impress and enforce his opinions on his fellows. He saw that religion, in its simplicity, could be understood by all, and it was necessary, if his desired position was to be obtained, that it should be hedged in by ceremonies and complexities, of which he would be the sole expositor.

This method served his purpose for the time, but with the spread of education, and the advance of scientific knowledge, men began to question the teaching of the priest, and to ask him for evidence of his statements. When this evidence was refused—and even the claim for it was asserted to be irreligious, and liable to result in penalties and dire effects to the questioner—and when those penalties failed to materialise, reaction set in and the influence of the priest began to wane.

The world, which had hitherto been religious by compulsion, inclined to the opposite extreme, nothing was believed without proof; religion and its observances became a matter of option, and "religious," if not a term of scorn, became more or less an attribute of those hysterically inclined.

Religion, to be effective, must never be opposed to common-sense. As Hammerton says in his "Human Inter-course":—

But, though we are less religious than our ancestors, because we believe less in the interferences of the supernatural, do we deserve censure for our way of understanding the world? Certainly not. Was Nikias a proper object of praise because the eclipse seen by him at Syracuse seemed a warning from the gods, and was Wolsey a proper object of blame because the comet seen by him on the Egyptian plain was without a Divine message? Both these opinions are quite outside of merit, although the older opinion was in the highest degree religious, and the later one is not religious in the least. Such changes simply indicate a gradual revolution in man's conception of the universe, which is the result of more accurate knowledge. So why not accept the fact, why not admit that we have really become less religious? Possibly we have a compensation, a gain equivalent to our loss. If the gods do not speak to us by signs in the heavens, if the entrails of victims and the flight of birds no longer tell us when to march to battle and where to remain inactive in our tents, if the oracle is silent at Delos and the ark lost to Jerusalem, if we are pilgrims to no shrine, if we drink of no sacred fountain and plunge into no holy stream, if all the special sanctities once revered by humanity are unable any longer to awaken our dead enthusiasm, have we gained nothing in exchange for the many religious excitements that we have lost? Yes, we have gained a keener interest in the natural order, and a knowledge of it at once more accurate and more extensive, a gain that Greek and Jew might well have envied us, and which a few of their keener spirits most ardently desired.

We have also gained the knowledge that religion—in its true sense—is not a monopoly of the Church or priesthood; that it does not require forms and ceremonies for its comprehensive observances; and that its claims and assertions do not depend on an unsupported faith, but can be recognised as veridical facts.

Survival, continuity, and freedom from physical limitations, are provable beyond reasonable dispute, and these are of the greater value to religion, because they depend on no priestly control or permission. Purified in this manner, religion will once again come by its own, as the one necessity for the regulation of life. The priest must disappear, or be merged into the adviser and teacher, but without control or any power of adjudication or condemnation. Religion, in its true sense, must be free to all according to the mandates of each individual conscience.

W. H.

A SPIRIT MESSAGE.—The aim and object of human life is the development of the soul, the greatest gift you each have received from your Maker and usually the least appreciated or understood. Commune with the spiritual world and you will find that wisdom comes as the breeze comes, and you gather what you need, sometimes in a single moment. You can gain and store that wisdom for eternal uses if you will only cease to close your eyes when they should be watchful and alert. Life holds a great treasury of special gifts which are only waiting for acceptance. Too often they are unseen or ignored, though they be spread on the very path you take each day.—(Received by B. C. S.).

To the Editor of LIGHT

SIR,—The account of the dream of Mrs. Marietta in LIGHT, May 3rd (p. 281), recalled to my mind a dream of a similar kind that a lady acquaintance, a non-Spiritualist, had some three years ago. I give it here as she related it to us, on Wednesday afternoon, March 26th last, and may mention that psychic science happened to be the subject of our conversation.

"Well," she said, "I will tell you of a dream or vision; whether I was in the body or out of it I cannot say; it was in the early hours of morning, about three years ago. I dreamt I was on the bank of a river, the place and its surroundings strange to me, and at no very great distance from where I stood I saw my father-in-law; he was walking leisurely along when a man came up and accosted him. I saw the face of the man quite distinctly, and could now pick out that man out of a thousand. Their conversation appeared to be of an angry character; it got more heated, then came blows. They closed, struggled together, and the man tripped up my father-in-law, who fell heavily to the ground. As he lay there the other man knocked him about most shamefully, and sent him rolling down the bank into the water. I heard the splash, but did not see him come up to the surface. His assailant offered no assistance, and hastily made off. In the excitement I wanted to rush to the rescue but suddenly awoke. I was so distressed and agitated that I awakened my husband and told him what I had just experienced in my dream. "Oh," he said, "go to sleep dear, don't worry yourself over a dream; father is all right." Throughout the day I felt convinced that something dreadful had happened. Three days after this my husband received a cablegram to the effect that his father was dead, and that particulars would be sent by mail. The letter arrived in due course, and from it my husband learned that when his father failed to arrive home on a certain evening and did not put in an appearance on the following morning enquiries were set on foot. It was then discovered that he had been seen on the previous evening going along the river bank alone. Search was made along the bank and signs of a recent struggle were found, the earth and grassy slope down towards the river being marked as though something heavy had rolled down it.

On the third day after my relative's disappearance the captain of a steamer saw the body of a man floating on the water not far from land. He got the body on board and took it to the jetty. The body was that of my father-in-law, no very serious marks of violence upon it; but although there was knowledge that he had a certain amount of money on him when he left his employment for home that evening, not a single cent was found in his pockets. This suggested robbery and foul play. I believe the perpetrator of the cruel crime was the stranger I saw so vividly in my dream."

On the following Sunday evening our lady-friend and her husband called to see us, and I took advantage of this opportunity to broach the subject to him. "Yes," he said, "it was a very mysterious affair, and still more mysterious for my wife in a dream to be a witness to the tragedy." Inquiring about the incident he replied: "An open verdict was returned." Moreover he had never heard of any arrest being made, although a robbery had been committed and foul play suspected. I asked him what part of the world his father was domiciled in when this sad affair happened, and was told he lived in British Columbia. Allowing for the difference in time between England and British Columbia, it would be evening there of the day previous, to that on which our friend here in England, in the early hours of morning, was passing through her tragic dream-experience. The exact time when his father had been seen on the river bank he, however, could not say. Here again we have a dream or vision verified, irrespective of some thousands of miles lying between the dreamer and the place where the tragedy took place; but, unfortunately, in this case the culprit was not brought to justice.—Yours, etc.,

JAMES WATSON.

Nantwich,
Cheshire.

[The lady who experienced the dream above described herself testifies to us that the account given by Mr. Watson is accurate.—Ed.]

SPIRITUALISM makes for righteousness; it is sterner in its moral tone than any other religion; it warns us against wrong-doing and sins in all their phases, both commission and omission, and tells us we shall have to bear the consequences of the same, without any delusive hope of anyone to save us or suffer in our stead; it backs this warning up with personal descriptions of the awful consequences of sin. These statements are not mere word-pictures, existing only in the imagination of the religious fanatic, with a well-planned design to frighten the timid, but actual experiences of those who have suffered, who are anxious to warn those they love of a similar fate. This is the tenor of all spirit messages where morals are concerned.—From "Is the Bible Opposed to Spiritualism?" by ALFRED KITSON.

LIGHT.

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CAN THE SOUL BE EXTINGUISHED?

An inquiry which reached us recently from a Continental reader raised once more the question of the possibility of extinction for the soul which perseveres in evil courses. It is a problem which we have already handled several times, and which will no doubt recur continually as a matter having about it what may be called the fascination of repulsion. We have seen some pretty positive statements on the annihilation side of the question, but we noted that they usually emanated from minds of a theological cast who had not yet quite broken away from their ancient creed of total damnation. "I cannot give up my hell!" said the Calvinist minister in the old story. When in the advance of human intelligence eternal punishment had to go by the board it was only natural that such minds should adopt some alternative idea of spiritual annihilation for the finally impenitent.

As we believe in approaching all problems from the standpoint of reason and experience, rather than from that of tradition and "a comparison of documents," let us briefly review the position as we see it.

"Psychic evidences"—Spiritualism, in short—"do not prove immortality." We not only admit the truth of that statement; but we assert it. Psychic evidences can at most prove only human survival of death. But that is a great deal, to begin with. For it may be said that if the soul can survive physical dissolution there is a reasonable probability that it is likely to survive any ordeals that may follow.

Next let us consider Immortality: What does it mean? That the soul will survive through "endless time"? Why, the very phrase "endless time" is a paradox. Do not the questions of Immortality and Eternity take us outside of Time altogether? And if the spirit is, as we believe, a Divine spark, how may we talk of a Divine spark being extinguished?

But here we may easily get into deep waters, and unfathomable problems regarding the nature of personality, self-consciousness and the like will arise to leave us bewildered. Let us proceed within our human limits.

Reason assures us that the whole machinery of the Universe is ceaselessly occupied in the making and perfecting of Man: that it is a Divine Process: that Omniscience makes no mistakes, and that no human consciousness, even with its attribute of free-will, will ever defeat the Eternal purpose. That free-will, by the way, is so very small in its scope that it amounts to little more than what a philosopher called a "sense of free-will." It may be sufficient to permit an evil-doer of powerful will to plunge himself into an abyss of degradation, but in the end there is a limit, and he must perforce return. And that return may be so anguished, so full of suffering, that the tortured soul

may desire nothing so much as that extinction of which the theologian talks so glibly. It may actually seek that annihilation as a means of evading its debt; but it is contending against Infinity and Omnipotence. If it could gain extinction by persistence in evil, we may be sure it would adopt that course.

That is what reason and experience tell us, experience speaking in those cases of which we hear, of spirits who are actually undergoing this terrible penance, praying and longing for extinction but finding that they are under sentence of Life and not of Death. Their pangs, we are told, are more than sufficient to satisfy the mind of those who think that the abolition of hell is undesirable, even if their favourite doctrine of eternal damnation has to retreat before the advance of intelligence and the development of humanity, and we use the term "humanity" in both senses.

That, very briefly, is how we see it. In its personal expression the spirit is ever changing—it seems to wax and wane—there is progression and recession, ebb and flow. But in the depths of every soul there is something immutable and eternal, in the presence of which the idea of change, destruction, annihilation, becomes almost a theme for laughter. So the great mystics have felt—Tennyson amongst them. They saw by the highest light of all—Intuition—that "not one life shall be destroyed, or cast as rubbish to the void when He has made the pile complete."

BALLADE OF VISION.

The years slip past, and the hour-glass flows,
But its sands are more than the ocean-tide's;
They ruin the rose and renew the rose—
The element passes, the type abides.
But wherever the changeless world resides
Where the things we love shall forever stay,
Where nothing withers and nought divides—
The fashion of this world passes away.

But ever clearer the vision grows,
That life from the fair to the fairer glides;
That the note which falls at the octave's close
The first of a higher scale provides;
That when all seems spent there is more besides;
That the fickle shades mean a constant ray;
Though with gradual steps, or with mighty strides,
The fashion of this world passes away.

The manikins frolic and strut and pose,
But a god at the rear of the scenes presides;
End and beginning alike he knows,
And to ev'ry mummer some part confides.
One gibbers and mows, one mocks and chides;
But the greatest players are blithe and gay;
They reckon not how, with its pomps and prides,
The fashion of this world passes away.

ENVOI.

Prince, no longer the darkness hides
The budding promise of fadeless day:
The dawn-light quickens, the night subsides—
The fashion of this world passes away.

—D. G.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.—We have received a copy of the "Proceedings" for 1923, a well-bound volume of some 350 pages. The contents include an article on "The Mother of Doris," by Dr. Walter Franklin Prince, in which the Doris case of multiple personality receives renewed attention, combined with the question of communications claiming to be from the mother of Doris Fischer. Further contents are the "Heinrich Meyer case," also by Dr. Walter Franklin Prince, describing "the rise and education of a permanent secondary personality," and the "Charlesburg Record," being "a study of repeat tests in psychometry," by Nellie M. Smith. A close, exhaustive, and analytical study of each case is presented, and in regard to "The Mother of Doris," it is stated, "there has probably never been printed a more evidential group of communications. . . . Apart from supernormal explanations one would be reduced to the doctrine of chance, and to adopt that would be to repudiate the science of mathematics."

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

One often remarks on the changing tone of the leading newspapers, when referring to the subject of Spiritualism. It is no longer a source of amusement to the better class of paper, but a subject worthy of serious consideration, and the opponent who treats it flippantly can no longer depend on a favourable reception of his views. We take the following from an article in the "Morning Post," of 30th ult.:

The attitude of a Kelvin, who declared: "I make a point of repudiating any appearance of a tendency to accept this miserable superstition of animal magnetism, table-turning, spiritualism, mesmerism, clairvoyance, and raps" is as unscientific as that of the excitable votary who jumps at once to the conclusion that trifling, even ridiculous, messages are the *ipsissima verba* of dead-and-gone worthies. The scientist turned dogmatist is often guilty of incredible folly. The reception accorded by certain savants to the discovery of Jupiter's satellites, and their refusal to look through Galileo's telescope, is not likely to be forgotten, and a parallel to their absurd conduct occurred at the time of the identification of the bacillus of tuberculosis when a German professor, an opponent of the bacteriologists, refused to examine a bacillus culture with his own microscope.

The "Empire News," in some references to Sir Arthur Conan Doyle's account of the "Ghost of Lenin" in the "Daily Express" recently—allusion to which was made in *LIGHT* last week—mentions that Mr. Caradoc Evans, the Welsh critic of Welshmen, had the experience of attending a séance and hearing a spirit "which spoke pure Welsh." According to the account given, "he came away inexpressibly shocked, for he had not looked for Welsh spirits in the Great Beyond." What some of our Welsh friends will think of this conclusion we can only guess. But perhaps the story is a jocular fiction.

Some of our critics know precisely what spirits can do, and what they ought, and ought not, to do. As long as these same spirits harmonise with the critics' opinion, the latter deign to consider the possibility of their existence; if they do not fit in with the "political economy" of the critic, they must not exist, for his opinions and convenience are the basic necessities of the universe. For instance, the "Evening Standard" of May 29th asks:—

Does anyone know of a case of a spirit doing anything really useful? It would be such a change to hear of a spirit that tidied up a room instead of wrecking it. Think what a lot a kindly ghost could do with all the energy and perseverance needed to stir a spoon in a glass for a couple of hours. There is, for instance, a little job of typewriter cleaning waiting for any spirit with time on its hands.

Possibly spirits may not consider this opinion of much importance; in fact they may even think that this critic is not the final judge in such matters, and his convenience of minor importance beside the eternal verities.

Crystal gazing is a faculty which is in less demand than formerly, because results of a similar nature are now obtained by psychometry and certain types of clairvoyance. The old idea that some power was inherent in the crystal itself is exploded, for it is known that the whole of the power resides in the psychic and not in the instrument. Miss St. John Montague gives some of her experiences with the faculty in the "Sunday Express" of June 1st, a sample of which is herewith given:—

My first experience was at the age of five years, when I saw depicted in a crystal ball, given me by my Indian-nurse, the attempted assassination of my own father, an English general, at the very moment of the event many miles away. He was inspecting a gaol in the Indian Central Provinces when a prisoner, having hidden a knife in his loincloth, sprang forward to plunge it in his heart, and would have succeeded before help could reach him but for the interference of another prisoner.

A short time ago a distinguished officer in the British Army asked me to read his destiny in the crystal. I described pictures of his great domestic unhappiness, assuring him, however, that he would be free from the woman whom he believed to be his wife without the assistance of death or divorce. Puzzled, he told me that he had been seven years married to her and that for some time he had been endeavouring, in vain, to obtain a divorce. Time after time he came, and always I saw the same vision, that although seven years married to her—she was not his legal wife.

One day he seemed in such hopeless despair that I urged him to see a well-known solicitor. He had sufficient faith in my psychic knowledge to take up what seemed a perfectly hopeless case, and in a few months he made a

most astounding discovery. His client's "wife"—the woman in question—was not, in reality, his wife, because she had, unsuspected and unknown to all but herself, a previous husband alive!

The question is often raised, whether "appearances," which are the visible warnings of the death of a person, are normally telepathic, in that they happen at the instant of death, and not after that event, or whether they are veridical spirit action, the brain having ceased to function at the time. It is usually difficult to judge, as so little an amount of time makes all the difference in favour of one explanation or the other. In this direction, a case quoted by Professor Flammarion, in his book, "Haunted Houses," gives just the necessary evidence to decide this point. The author quotes:—

the case of Mrs. Menner, who twice in the same night dreamt of seeing her brother headless, standing at the foot of his bed, with his head placed on a coffin beside him! She did not know where that brother was. His name was Mr. Wellington, and he was travelling abroad. In reality he was then at Sarawak with Sir James Brooke, and he was killed there during the Chinese insurrection. He had been taken for the son of the Rajah. His head was cut off and carried in triumph, and his body was burnt with the house of the Rajah. The date of the dream coincided approximately with the date of the murder. It is almost certain that his head was cut off after his death, for those Chinese were not soldiers but coolies in a gold-mine who, having armed themselves with anything they could lay their hands on, could certainly not kill a European on the defensive by cutting off his head. We must therefore conclude that the impression made on the sister took place after his head was cut off.

Many sincere people are troubled by the conflicting dogmas of the Churches, each of which claims to give the true exposition of the Gospel by which our lives should be ruled, and on which our future state of being depends. "Theosophy," in the June issue, gives extracts from Cyril Scott's "My Years of Indiscretion," which deals with this subject, and after remarking on the bitterness aroused between the different sects the author alludes to the viewpoint of Theosophy, of which he says:—

The truth of religion, it maintains, is not like the truth that 2 plus 2 equals 4; it is of a different nature altogether. As the sun is the same sun, whether we look at it through white, red, blue or yellow glass, through haze, cloud or smoke, so also is Truth—God—the Self—or whatever one may choose to call it. What would we think if the man who was looking through the red glass quarrelled with the man who was looking through the blue, because to each the sun looked different? We should think these two men were fools, and to put an end to their quarrelling would suggest that they changed glasses—which, were it really a question of their vision of God, they would unfortunately refuse to do. There is only one God, but manifold ways of thinking about Him, naming Him, worshipping Him, and contemplating Him. Yet devotees refuse to or cannot, recognise this, and hence each pronounces the other to be wrong. If—to return to our simile—a man looks at God, as it were, through a dirty glass, he sees Him with objectionable attributes: with jealousy, revengefulness, meanness and tyranny; if he looks at Him through a clean glass, he sees Him as Perfect Love, with all its large-heartedness, tolerance, and charity.

"Popular Science Siftings" of June 3rd, gives the opinions of two noted scientists on the question of haunted houses, in reference to Camille Flammarion's new book on this subject—two opinions which are well worth comparison. The first, that of Flammarion, is:—

It is inadmissible that nature, animate as well as inanimate, be circumscribed to the visible universe. We must think—we who do not even know the true nature of man—that there can exist other beings of a different type and with an extremely variegated intelligence, these existing in the invisible universe as well as in the visible world.

Then follows that of Professor Charles Richet, where in reference to one of the more striking cases, he says:—

As I have not verified the facts for myself, I am not in a position to offer any sort of an explanation. But I am very much inclined to believe that the case existed as stated. We live surrounded by an invisible world which often gives us disconcerting manifestations. We still know little about those things, but at least we have started to clear up the field of our ignorance.

Considering that these two men are supposed to be at very different stages of honest scientific investigation, there is small difference in the results at which they arrive. One is rather more advanced than the other, that is all.

W. W. H.

"KINGS DETHRONED."

SOME NOVELTIES IN ASTRONOMY.

In various ways this article is an illustration of the saying that appearances are deceitful. It has nothing to do with monarchy, and little, if anything, even with metaphorical dethronement: its subject is Astronomy and Astronomers. The heading of the article is the title of a book by Gerrard Hickson: "A history of the evolution of astronomy from the time of the Roman Empire to the present day; showing it to be an amazing series of blunders founded upon an error made in the second century B.C." The article itself is only a little collection of notes made on reading the book "by desire," which also accounts for their publication. If the interested reader would turn to the pages and parts of the book here referred to, the following jottings as commentaries may assist in the formation of an independent opinion: the mere layman cannot pretend to judgment, one way or other.

As shown in the above quotation from the title-page of the book, Mr. Hickson founds his case upon an alleged error perpetrated in the second century B.C. Here is the "error," committed by Hipparchus after failure to obtain a triangulation of any of the stars: "The heavenly bodies are infinitely distant," meaning, presumably, that they are at an indefinitely great distance—a negative expression unfit for support of positive thought (p. 3).

Hipparchus was unable to get a base-line long enough to measure stellar distances by triangulation, and Mr. Hickson says that "the length of the base-line must bear a reasonable proportion to the dimensions of the triangle intended." Being a matter of strict measurement, the qualification "reasonable" seems improper. The ordinary mind expects a definite proportional relation, of which there is no statement—only the abstract formula that "the greater the distance of the object under observation the longer the base-line." The distance known, of course the length of base-line is determinable. But it is the distance we want to know (p. 3).

The "simplification of Newton's First Law to that which attracts everything towards every other thing" is not an intelligible paraphrase, nor is the representation of gravitation as "something said to keep the heavenly bodies in their places." The complementary of weight-attraction is repulsion, which is ignored (pp. 14-16).

Opposing Halley's Diurnal Method of Measurement by Parallax, a diagram (No. 5) represents two observers of Mars in antipodal positions, only one of them able to see the planet because it was above his horizon and below that of the other. The actual observers, if they could see each other, would appear each upside down. Turning the diagram upside down, to get the other observer in his real position, Mars is seen also above his horizon (p. 18).

Diagram 6 is intended to extinguish Halley's work, but is just a little example of rational relativity (p. 20).

The nebular theory is rejected, because of successive rings from the sun conceived of as forming the planets; but in another form of this theory it is believed that the universal centripetal and centrifugal forces co-operated to production of sub-centres that were successively repulsed from the sun, finally forming the planets (pp. 27-8).

Chapter vii., "A Galaxy of Blunders," is hardly within the layman's scope, *pace* our author. The angle 0.31 (11,613th part of a degree) seems to be the sort of thing one should expect to find with sufficiently great distance, such angles with increasing distance becoming finer and finer to impracticability of measurement—Tycho Brahe notwithstanding. In diagram 11 the base-line is the diameter of the earth's orbit, but still there appears no determinate relation of length to distance of object measured. The "fixed stars" is a term of convenience in actual relativity, apparently indicating immense distances; whilst the complication of Sidereal Time seems to accentuate the difference between practical mundane triangulation and what there may be in astronomical space.

The Theory of Parallax, "the nearer the star the greater the parallax," diagram 12, is just what one finds in ordinary perspective, but our author apparently objects to it. His reasoning upon diagram 14 could not be made intelligible without reproduction of the diagram itself; but the conclusion arrived at is that the earth is the fixed body, not even rotating on its own axis, and that the stars pass round it, once in a sidereal day. Merely because he cannot explain in any but one way why the solar differs from the sidereal day, Mr. Hickson concludes his explanation to be the right one. There is no such necessity. *Anomaly* is a striking feature of Nature (pp. 37-9).

The objection to the refraction explanation of an eclipse fails because it is only an *ipse dixit* of one man against many. Diagram 31, by the way, looks less like that of an eclipse than of shadow cast by the sun (p. 41).

In chapter viii. the author believes he has demolished all received measurements of stellar distances. Again it would be necessary to reproduce diagrams if an attempt were made to deal with his contentions. He repudiates the principle of parallactic angles (diagram 12), although the data of them are cognate to facts in common perspective. The latter render Gill's parallactic angle for measurement of the distance to Mars intelligible, credible; but this important angle is denounced as only an angle of actual

physical displacement, unrelated to the desired measurement. Will some astronomer read and report upon this pivotal chapter, whether he thinks it worth while or not? His lay brethren would be grateful. Diagrams 18, 19, and 20 are "designed only to illustrate the principles" held by the author as corresponding to facts of Nature; but the ordinary reader would like to have diagrams drawn from stellar facts, not meant merely to illustrate alleged principles. Par. 4 of p. 47 leaves the poor layman wondering whether it leads to truth or error.

Chapter x. is assumed to put the critic *hors de combat*. It describes a new method of finding the distance of the sun by common triangulation, and confronts one with the same difficulty in the concrete that abstractly faces the reader in the beginning of the book—the problem of the natural proportion of a base-line to measurable stellar distances. The present writer has never even flirted with trigonometry, but in his youth had an affair with geometrical perspective, which at first sight looked a flighty jade, but upon acquaintance proved to be a model of constancy and rectitude. Now he is unable to free himself from a holy horror that the sun, in diagram 23, is indecently near the earth. The diagrammatic diameter of the earth is $2\frac{1}{2}$ inches, of the sun $\frac{1}{4}$ of an inch, and the space between them measures about $2\frac{1}{2}$ inches from the polar base-line. The author has got his triangulation "straight as a string": "a plain, ordinary, common-sense triangulation, such as any surveyor would make if we were buying a piece of land," he assures his readers; adding, "and that is good enough for us." For buying a piece of terrestrial land, but perhaps not for a bit of the sun, were it in the market. By this triangulation the sun is 13,000 miles from one observer on his base-line, and only some 10,000 from the other's position—about 3,000 miles more than the length of the base-line itself! What a tiny universe, after all our gaspings to grasp its nameless magnitude! According to official astronomy the distance from the earth to the sun is about 93,000,000 miles—an honourable space, as the Japanese might say. According to the "New Astronomy," "no star is at any time further than twenty thousand miles away"! Chap. xi. is almost enough to make one's heart stand still; but how the earth can stand still is as much beyond comprehension as how a spinning top or an aeroplane could do it. The earth "stands still"; but the sun and stars go round it daily!

Chap. xii., on Einstein and Relativity, may (like Letty Lind and the Flat) be "let alone." He is a much overrated thinker, and is not necessary to this "dethronement" discussion.

W. B. P.

"THE BROTHERHOOD OF THE ROSY CROSS."

MR. A. E. WAITE'S NEW BOOK.

Mr. Arthur Edward Waite has become well-known as the author of many scholarly works on alchemy, mysticism, and the history of various occult schools, groups and brotherhoods. As there is to-day so wide an interest in Rosicrucianism, the great book under the above title,* as the latest product of his brain and pen, will be a matter of interest to many students. This is, as his readers will know, not the first volume he has issued dealing with the "Rosy Cross," and in his preface he refers to his first book on the subject, issued in the year 1887. That book, as he tells us, has been long out of print, and as he has acquired much information on the subject since then, he felt that the time had come to take up the subject anew and to treat it after a different manner. In the course of his preface to the work he observes that there is a great spiritual symbolism which has come down to us from several "houses of tradition," and he adds:—

It is not, I think, communicated in a plenary sense by any one school; it is rather the harmony of all.

He claims, and there is much to support the claim, that:—

The Secret of the Mysteries is a secret of life, which offers itself only to that which is vital in the candidate. The touchstone is always life, and for this reason antiquity *per se* is not a test of value.

In the course of his many pages, Mr. Waite travels over a vast field of history and mystery within the scope of his theme. Indeed, it may seem to some that the last word has been spoken upon the historical side of the origin and career of the tradition of the Rosy Cross up to the present time. The book represents an immense amount of scholarship, learning, and research, by one who has been acclaimed as the leading authority upon Rosicrucianism and cognate subjects.

The origin of the Rosicrucian Society has, of course, been the subject of acute controversy. On that point Mr. Waite writes:—

Between 1614 and 1616 certain pamphlets appeared in German and Latin which affirmed that a secret and mysterious Order had subsisted in Germany for about two

* William Rider & Son, Ltd. (30/- net).

centuries; that it was full of light and knowledge, derived from a hidden centre in the near-Eastern world; that it could, and was prepared to, transform and reform all the arts and sciences; and, in fine, that with this object in view, and for the personal benefit of earnest, prepared seekers, it was willing to admit members. The effect of this proclamation in Germany, Holland and even England, is now a matter of notoriety: everybody who knows anything about Secret Societies in Europe has heard of the great debate that followed.

Mr. Waite is, however, inclined to question whether there was a society at all in any corporate sense at the period that this statement was made. As he says:—

We are in the presence of a claim put out suddenly from the void: all that which lay behind it is the initial matter for our research, whether or not it may be possible to reach thereon any degree of certitude.

For the learned author's further findings we can only refer those in quest of knowledge to the book itself with its accumulations of rare and curious learning. It is illustrated with 16 full-page plates and, we are glad to see, contains a copious index.

RELIGION, SCIENCE AND SPIRITUALISM.

[We take the following from an article by the late Dr. Alfred Russel Wallace, O.M., F.R.S., entitled "Are the Phenomena of Spiritualism in Harmony with Science?" which appeared in *LIGHT* some ten years ago.]

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the Middle Ages. In these and many other ways history and anthropology are illuminated by Spiritualism.

To the teacher of religion it is of vital importance, since it enables him to meet the sceptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realise the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organisation." Spiritualism, on the other hand, recognises in mind the cause of organisation, and, perhaps, even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognisance, and with an ethereal chemistry whose transformations are far more marvellous than any of those with which science deals. It thus gives us proof that there are possibilities of organised existence beyond those of the material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence—the seeming impossibility, so often felt by the student of material science, of separating the conscious mind from its partnership with the brain and nervous system.

On the spirit theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole *raison d'être* of the material universe—with all its marvellous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies.

WHAT IS HEAVEN?

By Miss H. A. DALLAS.

One little rift in the covering of flesh and we shall be in the four-dimensional world. Shall we be satisfied there and at rest? Not necessarily: neither mental nor psychical phenomena can satisfy the highest aspirations of man; there is only one life that can do that, the River of living water, God, the Eternal Alpha and Omega, the Life and Home and Rest of immortal spirits. Even whilst confined by the limitations of the flesh we know that this is truth. What can give abiding joy? Not a phenomenal environment, however ethereal and lovely; not mental culture, however advanced; but character, beautiful character; when we see this here and now it gives inexpressible delight. When St. Paul said Christ will come "to be admired in all His saints" he held out the hope of infinite spiritual joy. The infinite varieties of God-illuminated, God-manifesting characters will make a really satisfying Heaven.

To understand words of God in all His works, to apprehend the meaning and purpose of the phenomenal environment and thus to find communion with the Infinite Mind will be blessed; but to hold intercourse with beings each of whom manifests the Divine in some different aspect, to understand and be understood in a great fellowship of friends, to realise that in loving them we love God, and in delighting in them we are in communion with the Divine Joy; to be entirely freed from doubts, mistrusts and the jarring trifles which disturb the soul in this disciplinary stage—this will be Heaven indeed—a Heaven so infinitely varied that it can never be monotonous and never stationary, progress, "the glory of going on," being an essential element in Character. This truth could hardly be better expressed than it has been by Thomas Traherne.

A never-weary'd faculty all-sufficient, to love, number, take in, prize and esteem all the varieties of creatures and their excellences in all worlds, that thou mayest enjoy them in communion with Him. . . . What life would'st thou lead? Wouldst thou love God? God alone cannot be beloved. He cannot be loved with a finite love because He is infinite. Were He beloved alone, His love would be limited. He must be loved in all with an unlimited love, even in all His doings, in all His friends, in all His creatures. Everywhere in all things thou must meet His love. And this the law of Nature commands, and it is thy glory that thou art fitted to it. His love unto thee is the law and measure of thine unto Him. His love unto all others, the law and obligation of thine unto all. His nature requireth that thou love all those whom He loveth. . . . O, my soul, thou livest in all those whom thou lovest; and in them enjoyest all their treasures.

If we are to enter such a Heaven we know we must prepare for it. The way is obvious: it is the only way.

"We live by Admiration, Hope and Love!
And even as these are well and wisely fixed,
In Dignity of Being we ascend."—(WORDSWORTH).

PSYCHIC MESSAGES: AN ENQUIRY.

To the Editor of *LIGHT*.

SIR,—I shall be glad to know from readers of *LIGHT* whether anyone else is working on exactly the same lines as myself with regard to the obtaining of messages from those in the spirit-world.

I have endeavoured to use an ever-diminishing link to establish contact, in order to exclude the telepathic explanation as far as possible. For some time now, the only link that I have sought in order to establish this contact with the special person from whom the message is desired, is (1) His or her full name, and (2) The exact date of death.

This information is usually sent to me directly by letter from those who desire the message; but on some occasions it has been sent indirectly, through a third person, in order to minimise the chances of telepathy.

To my mind, the usefulness of this method of procedure lies in the fact that no sitter need be present, with the exception of my recorder.

I am therefore able to give such help as lies in my power to those at a distance as easily as to those living in England; and a great deal of my work lately has been for people living in foreign lands.

It would be of great interest to me to know if any other experimenters along these lines are working in just the same way. If so, I hope that this letter will come into their hands, and that they will be good enough to communicate with me.—Yours, etc.,

L. M. BAZETT.

The Firs, Redhill, Surrey.

* "Centuries of Meditation," pp. 54, 55.

The Conduct of Circles.

BY THE LATE "M.A. (OXON)."

Advice to Inquirers.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct sances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful sance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.

THE A B C OF SPIRITUALISM.—The series of articles under this title, by "Lieutenant-Colonel," will be resumed next week.

THE CHURCH UNIVERSAL.

L. H. writes:—

The following simple yet eloquent summary of the life and teachings of Jesus—from the pen of Dr. J. M. Peebles—will, I think, find appreciative response in the minds of very many Spiritualists:—

Caring nothing for the cowardly—"What will the people say?" he went forth a "sower" of principles, "without where to lay his head." He left no writings, no creeds, no codes, no formal rules of life, nor fossil forms of worship. All this business belonged to the Pharisees and hypocrites of his time. He talked of no "trinity," no "total depravity" nor "vicarious atonement." He authorised no form of faith, instituted no baptismal ceremonies, ordained no cowed priests, nor established any external church. But, thrilled with that universal religion which pertains to the consciousness of the race, he worshipped God in spirit and in truth. His trust in the infinite presence was sublime. His faith in the innate worth of human nature unbounded, his love for humanity was angelic; while purity was the only guarantee he offered for seeing God. In fine, he was a practical Spiritualist, denounced by pious, respectable Pharisees as "mad," taunted by aristocratic conservatives because a Galilean "mechanic," and accused by others of being a "wine-bibber" and a "blasphemer," whose mouth must be stopped; and those saintly orthodox "rulers of the Pharisees" stopped his mouth with "gall and wormwood," nailed him between thieves, and crowned him with thorns.

Men saw the thorns on Jesus' brow,
While angels saw the roses.

WHY PESSIMISM?

By W. H. EVANS.

At the present time a wave of pessimism seems to be sweeping over the minds of many thinkers. The great war, which by many people was hailed as the beginning of the birth of a newer and better world, is now often regarded as marking the beginning of the end of civilisation, and a return to barbarism. But civilisations have ended before, many times before, yet humanity still lives and grows. As far as we can gather, never in the history of the world was civilisation so widespread; never such universal enquiry, such stirrings of the heart, such growth of humane ideas. Yet deadly fear is gripping the hearts of many thinkers that it may all go down in red ruin and barbarism.

Well, suppose it does? Why should we fear the ebb tide of human progress? Will not the Spirit which built the civilisations of ancient India, Egypt, Phœnicia, Carthage, Crete, Greece, Rome, again work as a divine ferment and create another and a finer civilisation?

Ah well! the world is very old, something like three thousand million years, according to some authorities. It is a good round figure and if a bit exaggerated it does not much matter. What matters is this: all that time the sun has been shining; there has been light streaming upon the world continuously through all that long period. Is there nothing for our croakers in a fact like that? Light! It means so much; without it there is no life, but only darkness and negation. Light! It is positive, full of energy and all creativeness, and it has been shining upon the world for three thousand million years. Yet the Jeremiahs croak. Science tells us that man probably appeared thirty million years ago, perhaps even before that. Thirty million years! and Sir Oliver Lodge tells us that man is a comparatively new-comer, far from being a finished product. If evolution is a fact, man cannot be perfect, perhaps never will be; but the croakers and pessimists seem to forget what evolution means. To them matter seems everything; the creative power of mind is forgotten. They think in classes instead of humanities; they are concerned for the welfare and perpetuation of what they call the best stocks. But a man is a spiritual being, with the germ of infinite potentialities within him; and it does not seem to have entered into the minds of the pessimists that the present unrest and seeming vague searchings are the result of the ferment of spiritual qualities in man. This is a universe of law and order; all things therein must conform to its nature, which is derived from the creative power immanent in the universe. I affirm that the Divine Mind which gave birth to the universe—for I can only conceive of law and order as arising from mind—will inevitably fulfil the Divine purposes, whatsoever they may be, and one of those purposes seems to be the developing of a being somewhat in character like unto himself. I believe man will go on unfolding and developing until that idea is realised in his own consciousness. In the early stages of our development we are more or less coerced into keeping the law—pain and suffering being the result of our

departure from law. With the unfoldment of our consciousness we slowly discern that freedom comes by obedience to the law; and when we unify our will to the Divine Will, we realise a boundless freedom and a joyful power of creative ability. In my conception of human destiny there can be no lost souls, and therefore no room for pessimism. I believe the city of God will yet be built upon the earth. Perhaps if we listen we may hear it in process of building.

But there is even more reason for a joyful hope. We now know of a surety that man is a spirit; that the earth is not an abiding city; rather, it seems to be the forcing house of the virtues. One might rest upon this truth of man's eternal nature and declare that it would not matter if the old earth went up in a great cosmic pyrotechnic display; man would not be destroyed, and the spirit-world would be comparatively unaffected. The great scramble of life, mis-called civilisation, the ruin of which so many are concerned about, is not all there is. The amassing of wealth by a few and the consequent poverty of the many is not the purpose for which we are here. We are here to learn to use things and not let things master us. We must, in short, learn our moral relationships one to another. If we do not strive to learn our lessons, the school-master may administer reminders with the rod of experience, and so bring us up sharply against the vital Realities, whereby we shall learn in a severer school the lessons of life. But in the end we "shall arrive" and the consciousness that "underneath are the everlasting arms" will become strong and deep within us, and we shall judge each other by love and understanding. After all it is worth remembering that this is God's world, and we are His children.

Let me again emphasise the point that we should not rest content in the mere recognition of these truths; they should be the starting point of a new endeavour. With the opening of our spiritual vision comes the understanding that faith can only be justified by deeds. It is this fact, that all over the world there are thousands of people who are silently realising their spiritual nature, which gives such ground for hope. It nerves to more heroic effort; it emphasises the "law of service" as the law of spiritual development; it gives point to the cry of the prophet and the seer. It is a vitalising truth; let us hope it never becomes a fossilised one. It is the yeast in the "three measures of meal" and will leaven the whole lump. The brain of humanity must be convinced of what its heart has known all along; that man is immortal. Here is where, for the present, lies the chief work of Spiritualism. By and by it will sweep out and add beauty and charm to life and thrill the world with its power.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

DISHONESTY IN EDUCATION.

The existing systems of education, whether they profess to train for the business of life, or merely to cultivate the mind, are always to a large extent *caste-marks*, which impress a certain social stamp upon their victims. This stamp is highly valued, and may in consequence prove useful. How it is impressed does not matter; it is really of minimal importance what the subjects of instruction are said to be in an English Public School, and whether half-hearted attempts are made to teach boys Latin versification or Euclidean demonstration, a dead language or a modern, which is quite as dead so far as the art of speaking it goes. What really matters is that a man should have been a "public schoolboy," if possible at Eton. Whatever the intellectual and moral results of the "best education," neither the boys nor the parents, nor in their hearts the masters, really believe that anything is comparable in importance with turning out products that will pass muster as exemplifications of the social ideal of the "English gentleman." Moreover, so long as this ideal continues to be permeated by relics of the Greek snobbishness, which insisted that all work (except politics and fighting) was servile and soul-destroying ("banalistic"), if it was not useless, it will continue to be severally valued and envied as a caste-mark, and it will continue to be believed that a "gentleman" is definable as a person who does not work for his living.—From "Problems of Belief," by F. C. S. SCHILLER, M.A., D.Sc., Fellow and Senior Tutor of Corpus Christi College, Oxford.

MEMORIES OF "FATHER" TAYLOR.

One day, preaching on amusements, he paid eulogy to Jenny Lind as "the sweetest song-bird that ever alighted on our shores." A man sitting on the pulpit steps asked if a person dying at one of her concerts would go to heaven. Taylor's eyes became two points of green fire, and he said: "A good man will go to heaven, sir, die where he may, and a fool will be a fool wherever he lives, though he sits on my pulpit stairs."

A man caught in the Millerite craze insisted on telling the sailor boys to get their ascension robes ready, as the world was coming to an end, and Taylor cried out, "Cut his boot-straps and let him go up, so the meeting can go on!"

"Emerson, I think, is the sweetest soul God ever made, but he knows no more about theology than Balaam's ass knew about Hebrew grammar. There seems to be a screw loose in him somewhere, but I never could find it, and listen as I may, I can find no jar in the machinery."

To a minister who had taught the dogma of infant damnation, he said: "It's no use, brother, preaching sermons like that, because if what you say be true, your God would be my devil."

"Webster is too bad to trust with anything good now, and too good to throw away; he is the best bad man I ever knew."

"Niagara is like the love of God; it never freezes up in winter, never dries up in dog days, and you never come to it for water and go away with an empty bucket."

And so, like a Niagara, the stream of his wit and wisdom flowed on, leaping, sparkling, and seemingly inexhaustible, until it emptied into the great sea. In April, 1871, he passed on—or over, as the French say—going out with the ebbing tide, as "an old salt" should. Just before he died someone said: "There is rest in heaven, and you will soon be there."

"Go there yourself," he said. "I want to stay here."

"But think of the angels, all waiting to welcome you," he was told.

"I don't want angels, I want folks." And then in an instant the old radiance returned and he said: "Angels are folks, too, and ours are among them."

So passed the waif, sailor, privateersman, prisoner, and preacher—a big, fiery, fatherly, joyous man whose heart God had touched—and Boston paid honour to one of her first citizens, if not to the greatest natural orator that ever lived. And there was sorrow on the sea, for many a sailor boy felt a lump climb into his throat and a strange tightening about the heart when he learned that Father Taylor was no more.—From "The Men's House," by H. L. HAYWOOD.

BORN OF THE SPIRIT.

But not only is the Spirit, like the wind, strong, free, unaccountable, unexpected, invisible, but "so is he that is born of the Spirit": he seems to catch something of this mysterious liberty and aloofness, something of the laughing vigour and joy. His spirit wanders unchecked over a greatly extended field of consciousness, "where it listeth," now among the flying clouds of heaven, and then sweeping clear the path before the feet of his brother man, visiting, as an honoured friend, the thousand manifestations of nature so that the leaves on the trees and the flowers in the garden clap their hands and cry a chorus of their welcome and the cornfield ripples with laughter at its passing. The man of God finds himself in a new relation to all created things; he is in league with the stones of the field, he has a new-found sympathy with and understanding of them. He takes the flowers from God's hands, who designed them, and hears the stars singing His praises on a summer night with the other sons of God. His "little sisters," the birds, delight a St. Francis, and not one worm is forgotten before the Great Father of all life. "Call upon me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not." (Jer. xxxiii., 3).—From "The Great Mystery," by the REV. FIELDING FIELDING-OLD, M.A.

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There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to sink their own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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SOME THOUGHTS FOR THE DAY.

A LETTER FROM NIGERIA.

Mr. J. M. Stuart-Young, of Onitsha, Southern Nigeria, W.C.A., whose articles and poems in *LIGHT* have found many interested readers, writes as follows:—

Sir,—I have just laid aside Mr. Gerald Cumberland's witty book, "Written in Friendship." Stimulating, exhilarating, informative sound literature, and worth a hundred novels!

Toward the end he remarks, "Does Mr. Middleton Murry ever retire into a corner and smile at himself? Does Mr. A. N. Monkhouse even for a brief moment forget that, at all costs, he must never cease to be 'kind'? Has Mr. Massingham ever considered that his righteous indignation may, on occasion, be merely ordinary bad temper?"

These queries are pertinent. Only a couple of mails back, I had a quite charming letter from Middleton Murry, in which he expressed amazement at my having quoted from Keats and Ella Wheeler Wilcox inside the space of the one essay. He commended highly the extract from Keats, but condemned the stanzas from Mrs. Wilcox.

Why on earth should not the Greater and the Less appear side by side? Can it be possible that Mr. Middleton Murry has consigned Keats, Shelley, Wordsworth, Coleridge and Byron to one heaven, and Wilcox, Tupper, Willis, Longfellow and Clifton Bingham to another? It is this heavy lack of humour that leads to intolerance. Our philosophical editors are forgetting that Christ claimed affinity with publicans and sinners, and that "rulers" crept to Him for counsel in the gloom.

The world of to-day is (justly!) sad and sore and sorry. It is garbed in sackcloth, and has put ashes upon its stupid head. But the suns have not ceased to burn. The lark sings without any disturbing memory of the Great War. Roses still bloom, even in the heart of the desert. And the sea has still its pearls, hidden deep beyond our ken.

I revolt against the current notion that the magic of existence has disappeared. We should cultivate good "forgetteries," rather than sound memories, for all that happened inside the heart-searing period 1914 and 1918.

There is a young generation growing around us. Their eyes are clear; their hearts are pure. They are entitled to find the glamour and lure of life, without the impediment of our bitter regrets. We have learned our lesson—if we have not, we must patiently continue to learn, until it is absorbed into the racial consciousness. It is entirely our own fault if the happenings of the last decade have not made us better men and women—nobler, sweeter, more sympathetic, more tolerant, more generous and loving.

This is how I feel about it. I express myself in rhyme, because the science of prosody helps rather than impedes my thoughts:—

When first God made my love for me
And breathed His life into her form,
He took from heaven's wide canopy
The elements of calm and storm.
Into her beauteous limbs he wrought
The starshine and the cloudland lace;
And the achievement of His thought
I read within her glowing face.

For 'tis by her I rightly know
Life's All lies in its smallest Part:
That Man may hell and heaven bestow
Within the cloisters of his heart:
That sea and sky flow in our veins;
That we absorb both moon and sun,
And garb ourselves with silver rains
When starry Love the soul has won!

Just as soon, and just so long, as we can subscribe to *Cogito, ergo sum*, and can envisage life in the fashion shown below, we are safe never again to adventure our souls in the chaos of war:—

Aspiration towards God;
Absorption of, and exhalation of
Beauty.
Goodness.
Harmony.
These being embraced in the one pregnant word—Love.
To be externalised by thoughts and words and acts of
Unselfishness.
Simplicity.
Sacrifice.

I venture the belief that many religions are embraced within that modest formula.

MR. JOSEPH ARMITAGE—OBITUARY.—We see recorded in the "Two Worlds" the decease of one of the oldest workers in the movement. Mr. Joseph Armitage, of Batley, Yorks., at the age of eighty-one. It was a name well-known to us in earlier years, and we note the transition here, not only out of respect to the memory of a North of England veteran, but to place on record another example of longevity, each one of which contradicts an old and silly slander much favoured in the past by ill-informed adversaries of Spirituality.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 15th, 11.15 open circle; 2.45, Lyceum; 6.30, Mrs. Filmore. Wednesday, June 18th, 8, Mme. Mervale Collins.

Croydon.—Harewood Hall, 96, High-street.—June 15th, 11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Camberwell, S.E.—The Waiting Hall, Havit-street, Peckham-road.—June 15th, 11, circle; 6.30, Mr. Arthur Nickels, of Luton. Wednesday, 7.30, at 55, Station-road, St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 15th, 7, Mr. Scholey; June 16th, 8, spiritual developing circle. June 19th, 8, Miss Maddison.

Shepherd's Bush.—73, Becklow-road.—June 15th, 11, public circle; 7, —. Thursday, June 19th, 8.15, —.

Peckham.—Lausanne-road.—Sunday, June 15th, 11.30 and 7, Mrs. M. E. Orlowski. Thursday, 8.15, public meeting.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 15th, 11, Mme. Mervale Collins; 3, Lyceum; 7, Mme. Mervale Collins. Wednesday, June 18th, 8, Mrs. Kathleen Barkel.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—June 15th, 11 and 6.30, Mr. H. Boddington.

Central.—144, High Holborn.—June 13th, 7.30, Mrs. Crowder. June 15th, 7, Mrs. A. Boddington.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—June 15th, 7, Mrs. Hooker. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 15th, 6.30, Service, Holy Communion and Address. Healing Service, Wed., June 18th, 7 p.m.

THE MESSAGE OF LESTER COLTMAN.

We take the following passage from that remarkable book, "The Case of Lester Coltman," by Lilian Walbrook (Hutchinson, 4/6). It is a record of communications received from a young officer of the Coldstream Guards who fell at Cambrai in November, 1917, and a fuller notice will appear in our columns shortly:—

The good things of life are not to be derided. Too often the Spiritualistic convert who glimpses truth is precipitated into wild denunciations of the joy of living. He expects to lead an etherealised vaporistic and aloof existence while encased in a solid, sensory and substantial body. This is impossible and altogether undesirable. Let him keep always, as a light burning, the thought of the inevitability of mind's supremacy over matter, let him saturate himself with the eternal truth of the principle of serving always and co-operating (even to his material loss if need be) with his fellow-beings—but do not let him seek to emulate life in the ultra-terrestrial spheres when all his functions, organs, and temperamental aptitudes are attuned by Omnipotence for a probationary life in the flesh.

MISS LIND-AF-HAGEBY AT KINGSWAY HALL.—After her recent indisposition, Miss Lind-af-Hageby made a very welcome re-appearance at the Kingsway Hall on Sunday afternoon, June 8th, when she addressed the Kingsway Fellowship on "Changing Life-Values." Miss Lind spoke simply and directly, with a charm and eloquence that are so characteristic of her. Her appeal was for a re-valuation of life, a change from the material to the spiritual view of life. All the miseries, all the difficulties and trials with which we were faced were the outcome of a wrong valuation of life. And so century after century the world went on in the same old way. The whole problem of life was the unification of the spiritual and the material. Did they believe they were immortal spirits temporarily clad in bodies? If this truth were realised it would alter the ruling materialistic conceptions. If we believed that we were but passengers to another life on a journey in which every desire, whether mean or great, would inevitably count, it must change the scale of values of life in this world and bring a conviction of the divine life of the future.—L. C.

THE OXFORD RECITATIONS.—Those who intend to compete at the Oxford Recitations on July 28th, 29th, and 30th, and wish lodgings to be engaged for them on those days, are asked to send in their entry forms as soon as possible. There is such a great demand for lodgings in Oxford this summer that the Committee has been asked to make arrangements early. Syllabus and entry forms may be obtained by sending a stamped addressed envelope to Mrs. Masfield, Boar's Hill, Oxford.—George Gordon, John Masfield, Constance Masfield, Gilbert Murray.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 7s. each, post free. Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.E.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,267.—VOL. XLIV. [Registered as] SATURDAY, JUNE 21, 1924. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light."

But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

He that has light within his own clear breast
May sit in the centre and enjoy bright day.

—MILTON.

VISIONS OF THE DYING.

A correspondent, W. H. C., sends us a striking story of a death-bed experience, of which, unfortunately, owing to its containing so many private and personal details, we are only able to give a brief portion with altered names, although doubtless the missing details could be supplied for private information.

He tells us that a few weeks ago there died in hospital, at Rothesay, a lonely man, who may be called Malcolm. He lived a lonely life without wife, children or relations, and his age verged on 70. For forty years he had worked in the same saw-mill. Before the war he had 22s. a week; latterly he had 30s. His lodgings, food and clothes absorbed every penny. He was quite steady, and liked by his workmates. One of these is a church official, Andrews, who first told the story. Hearing from the matron that the man was dying, Andrews went to his friend's bedside and after asking how he felt, enquired of the sick man if he had any relatives. The reply was: "So it has come to that! No, I hae nae freens." He closed his eyes and lay quiet for some minutes, his face visibly growing more grey, and then he opened his eyes wide "wi' a faur-awa' look," said Andrews, when telling the story afterwards; then he exclaimed "I see a golden gate wi' a great light shining oot o' 't, and I hear the loveliest music I ever heard." He closed his eyes again for a little, then opened them suddenly and said, "They're calling me!" and so died. Some years ago we collected and published several stories of psychic (or spiritual) experiences at death, and this case rests on such trustworthy evidence, that we welcome it as a contribution to the lore of death-bed testimonies to the ministry of angels.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription. £1
22/- per annum.

WITH CHAPTER AND VERSE.

The queer and incongruous alliance between religious anti-Spiritualists and the materialists seems nowadays to be breaking up. In former days it furnished us with many comic spectacles, for the Rationalistic party were sometimes quite rude to their religious allies, pointing out to them that, for all their protests, they were tarred with the same brush as Spiritualists. In those days one of the Rationalist journals enforced the lesson by printing a list of Biblical references to psychic phenomena. We have given it before, but it will bear repetition:—

Spiritual gifts—1 Corinthians xii., xiii., xiv.; Romans xii.

Spiritual circles—Acts ii.

Dreams—Matthew i.; Genesis xi., xxiii., xl.

Test mediums, seers and prophets—Acts v.; John iv.;

1 Samuel ix., xxviii.; Micah iii., 5, 7; Deuteronomy xviii.

Slate-writing—Exodus xxxiii., xxxiv.; Deuteronomy x.

Writing on the wall—Daniel v.

David a writing medium—1 Chronicles xxviii., 11, 19.

Psychology—Acts xiii., 9, 11; Mark viii., 22, 25.

Obsession—1 Samuel xvi., 14, 23; 2 Chronicles xviii.;

Acts viii., 7; xix., 15.

Fire—Deuteronomy v.; Exodus iii.; Daniel iii.

Materialisation—Luke xxvi.; Acts i., xii.; Genesis xviii.,

xxxii.; John iv., xx.; Exodus iii.; Ezekiel viii.; 1 Corin-

thians xii.; Joshua v.; Numbers xxii.; Daniel viii.

Mind-reading—Mark ii., 8, 9; Matthew xii., 25.

Healing—Mark iii., v., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John v., xi.; Matthew vii., 15, 17.; ix.,

31, 34; xii.; 2 Kings iv., v., xii.; Ezekiel ii.; 1 Samuel iii.,

x., xvi.

Open-eyed mediums—Numbers xxiv., 1, 4.

Shut-eyed mediums—Acts ix., 1, 19.

Destroying mediumship—Acts xii., 16, 19.

Developing mediums—Matthew x.; Mark i.; Acts ii., 4,

18.; viii., 15, 19; xix., 11, 12; Ezekiel ii., 1, 10; 1 Samuel

iii., 8, 13, x., 1, 11.

Prophecy—Revelation vi.

Trance and voices—Acts x., xi., xxii.

Trumpet and voices—Revelation i., iv., v., vi., viii.,

xviii., xix., xxi.

* * * *

IDEALS AND IDEALISTS.

"He has no ideals," was the explanation given by a thoughtful man to whom was mentioned the case of another man who could only be happy while his mind was full of the business he followed, and who found life without it a barren thing. It is well to have ideals, but even these may be vain and empty. There is a class of Idealists who regard their dreams as sufficient, and who strongly dislike bringing them into contact with physical reality—that, it seems, would "degrade them." They are a futile folk—these Idealists; they are aloof and detached; they disdain human contacts. But it has always seemed to us that unless ideals are materialised they are of no earthly (or heavenly) use. They may be set out in beautiful phrases, but that is not enough, if nothing is done to bring them into the sphere of practical life. This talk of "degrading" divine things, which we have heard of late, strikes us as cant—mere windy verbiage. Let us ask if the human spirit was degraded by being set to grow in this gross material world!

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

APPARITIONS MENTIONED IN BOSWELL'S LIFE OF JOHNSON.

Talking of ghosts, Dr. Johnson said he knew one friend, who was an honest man, who had told him he had seen a ghost; old Mr. Edward Cave, the printer, at St. John's Gate. He said Mr. Cave did not like to talk of it, and seemed to be in great horror whenever it was mentioned. Boswell said, "Pray, sir, what did he say was the appearance?" Johnson. "Why, sir, something of a shadowy being." Goldsmith told us he was assured by his brother that he also had seen one. General Oglethorpe told us that Pendergast, an officer in the Duke of Marlborough's army, had mentioned to many of his friends that he should die on a particular day: that upon that day a battle took place with the French; that, after it was over, and Pendergast was still alive, his brother officers, while they were yet in the field, jestingly asked him where was his prophecy now? Pendergast gravely answered, "I shall die, notwithstanding what you see." Soon afterwards there came a shot from a French battery, to which the orders for a cessation of arms had not reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocketbook the following solemn entry:—(here the date)—"Dreamt or was told by an apparition Sir John Friend meets me"—(here the very day on which he was killed was mentioned). Pendergast had been connected with Sir John Friend, who was executed for high treason. General Oglethorpe said he was with Colonel Cecil when Pope came and inquired into the truth of this story, which made a great noise at the time, and was then confirmed by the colonel. BOSWELL. Was there not a story of the ghost of Parson Ford having appeared?" Johnson. "Sir, it was believed. A waiter at the Hummums, in which Ford died, had been absent for some time, and returned, not knowing Ford was dead: going down to the cellar, according to the story, he met him; going down again, he met him a second time. When he came up he asked some of the people of the house what Ford could be doing there? They told him Ford was dead. The waiter took a fever, in which he lay some time: when he recovered, he said he had a message to deliver to some women from Ford, but he was not to tell what or to whom. He walked out; he was followed, but somewhere about St. Paul's they lost him; he came back, and said he had delivered the message, and the women exclaimed, "Then we are all undone!" Dr. Pellet, who was not a credulous man, inquired into the truth of this story, and said the evidence was irresistible. My wife went to the Hummums (it is a place where people get themselves cupped): I believe she went with intention to hear about this story of Ford. At first they were unwilling to tell her; but, after they had talked to her, she came away satisfied that it was true. To be sure the man had a fever, and this vision may have been the beginning of it; but, if the message to the women and their behaviour upon it were true, as related, there was something supernatural: that rests upon his word, and there it remains."

APPARITION SEEN BY LORD LYTTLETON.

There have been two Lord Lytteltons, both of whom were marked and distinguished men in their respective generations—the great and good Lord Lyttelton, and his son, the witty and profligate, who is the hero of the present narrative.

Lord Lyttelton, in the winter of the year 1778, had retired from the metropolis, with a party of his loose and dissipated companions, to profane the Christmas by their riotous debaucheries, at his country house, Pit Place, near Epsom, in Surrey. They had not long abandoned themselves to the indulgence of these desperate orgies, when a sudden and unexpected gloom was cast over the party by the extraordinary depression of spirits and dejection of countenance which were observed to take possession of their host: all his vivacity had departed—he fled from the society which he had so solicitously collected round him; his laugh became forced; his eye was fixed upon the ground, and his attention always wandering from the present topic of consideration or amusement; his mind was occupied with a subject that distressed it; and if, unchecked by the visible melancholy of the master of the mansion, the spirits of the guests rose to their accustomed vivacity, as the wine and jest and song and laughter circulated about the table, a sigh, coming from the very inmost recesses of the heart, with a painful and laborious effort, as if it would rend the bosom from which it with difficulty escaped, instantly checked the awakening gaiety of the party, and, in spite of every endeavour of Lord Lyttelton to restore a brighter

tone of feeling, communicated a sympathetic sadness to the associates. It was in vain that he attempted to silence the inquiries of the guests on the subject of his uneasiness; they were convinced that he was ill, or had met with some loss at play, or was crossed in love; and his denial of all these imputations only excited a more eager curiosity to be informed of the real origin of his depression. Thus urged, he at last determined to reveal the secret that so painfully distressed him.

Two nights before, on his retiring to his bed, after his servant was dismissed and his light extinguished, he had heard a noise resembling the fluttering of a dove at his chamber window. This attracted his attention to the spot; when, looking in the direction of the sound, he saw the figure of an unhappy female, whom he had seduced and deserted, and who, when deserted, had put a violent end to her own existence, standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed: the room was preternaturally light; the objects of the chamber were distinctly visible; raising her hand, and pointing to a dial which stood on the mantelpiece of the chimney, the figure, with a severe solemnity of voice and manner, announced to the appalled and conscience-stricken man that, at that very hour, on the third day after the visitation, his life and his sins would be concluded, and nothing but their punishment remain, if he availed himself not of the warning to repentance which he had received. The eye of Lord Lyttelton glanced upon the dial; the hand was on the stroke of twelve—the warning spirit disappeared, and bore away at her departure all the lightness of heart and buoyancy of spirit, ready flow of wit, and vivacity of manner, which had formerly been the pride and ornament of the unhappy being to whom she had delivered her tremendous summons. Such was the tale that Lord Lyttelton delivered to his companions: they laughed at his superstition, and endeavoured to convince him that his mind must have been impressed with this idea by some dream of a more consistent nature than dreams generally are, and that he had mistaken the visions of his sleep for the visitations of a spirit. He was counselled, but not convinced; he felt relieved by their distrust, and, on the second night after the appearance of the spectre, he retreated to his apartment, with his faith in the reality of the transaction somewhat shaken; and his spirits, though not revived, certainly lightened of somewhat of their oppression.

On the succeeding day the guests of Lord Lyttelton, with the connivance of his attendant, had provided that the clocks throughout the house should be advanced an hour and a half: by occupying their host's attention during the whole day with different and successive objects of amusement, they contributed to prevent his discovering the imposture. Ten o'clock struck; the nobleman was silent and depressed—eleven struck; the depression deepened, and now not even a smile, or the slightest movement of his eye indicated him to be conscious of the efforts of his associates, as they attempted to dispel his gloom—twelve struck: "Thank God! I'm safe," exclaimed Lord Lyttelton: "the ghost was a liar, after all:—some wine, there:—congratulate me, my friends—congratulate me on my reprieve:—why, what a fool was I to be cast down by so silly and absurd a circumstance!—But, however, it's time for bed:—we'll be up early, and out with the hounds to-morrow:—by my faith, it's half-past twelve; so good night, good night!" and he returned to his chamber, convinced of his security, and believing that the threatened hour of peril was now past.

His guests remained together to await the completion of the time so ominously designated by the vision. A quarter of an hour had elapsed:—they heard the valet descend from his master's room:—it was just twelve:—Lord Lyttelton's bell rang violently:—the company ran in a body to his apartment:—the clock struck one at their entrance:—the unhappy nobleman lay extended on the bed before them, pale and lifeless, and his countenance terribly convulsed.

This is the account which the narrator received from a lady, a relation of Lord Lyttelton's: the subsequent passage is from Sir Nathaniel Wraxall: "Dining at Pit Place, about four years after the death of Lord Lyttelton, in the year 1783, I had the curiosity to visit the bedchamber, where the casement window, at which Lord Lyttelton

* It had been advanced an hour; and it was, in fact, but twelve, the hour intimated by the spectre.

asserted the dove appeared to flutter, was pointed out to me; and, at his stepmother's, the dowager Lady Lyttelton's, in Portugal-street, Grosvenor-square, who, being a woman of very lively imagination, lent an implicit faith to all the supernatural facts which were supposed to have accompanied or produced Lord Lyttelton's end, I have frequently seen a painting which she herself executed, in 1780, expressly to commemorate the event: it hung in a conspicuous part of her drawing-room. There the dove appears at the window, while a female figure, habited in white, stands at the foot of the bed, announcing to Lord Lyttelton his dissolution. Every part of the picture was faithfully designed, after the description given to her by the valet de chambre who attended him, to whom his master related all the circumstances."

(To be continued.)

THE WARRIOR MAID.

"The Mystery of Joan of Arc," by Leon Denis, translated by A. Conan Doyle (John Murray, price 7/6). In the translator's preface, Sir Arthur expresses his views regarding the work of translation, and is justified by results. The English version reads like an original production, of distinguished quality. He remarks that his author's treatment of the heroine is complete, leaving him in no need to say anything except to express this personal conviction: "Next to the Christ, the highest spiritual being of whom we have any exact record upon earth is the girl Joan. One would kneel rather than stand in her presence. . . . Apart from the question of Christ's divinity, and comparing the two characters upon a purely human plane, there was much analogy between them. Each was sprung from the labouring class. Each proclaimed an inspired mission. Each was martyred while still young. Each was acclaimed by the common people and betrayed or disregarded by the great. Each excited the bitter hatred of the Church of their time, the high priests of which in each case conspired for their death. Finally, each spoke with the same simple definite phrases, short and strong, clear and concise. Joan's mission was on the surface warlike, but it really had the effect of ending a century of war, and her love and charity were so broad, that they could only be matched by Him Who prayed for his murderers."

In this and other works by M. Leon Denis there is evidence that he is an earnest student of psychic life and literature generally, while in the particular book under notice he follows Joan historically "every inch of the way from Domremy to Rouen." Where Anatole France and others historians of the Maid of Orleans have failed, M. Denis for the first time succeeds in making her extraordinary career credible and intelligible. Like Bernadette of Lourdes, Joan of Arc could neither read nor write, nor did the militant saviour of France know anything of matters military.

In his introduction, M. Denis writes: "The historians of the nineteenth century, Michelet, Wallon, Quicherat, Henri Martin, Simeon Luce, Joseph Fabre, Vallet de Virville, Lanéry d'Arc, have all agreed to exalt Joan as a marvellous heroine, and a sort of national Messiah. It is only in the twentieth century that the critical note has been heard. This has sometimes been bitter. M. Thalamas, Professor of the University, has even been accused by certain Catholic critics of treating this heroine as a wanton. He defends himself from this charge, and in his work, 'Joan of Arc, History and Legend,' he does not go beyond the limits of honest and courteous criticism. His point of view, however, is that of the materialist. 'It is not for us,' he says, 'who look on all genius as an affair of the nerves, to reproach Joan for having magnified into saints what was really the voice of her own conscience.' All genius and interior illumination only 'an affair of the nerves'—what a confession of scholastic ignorance!"

M. Thalamas and his like judge from the fulness of their rescience, and may be pitied, not blamed.

From the sweet childhood of Saint Joan, with its romantic realities of the world invisible, to the noble adventures of Vacouleurs and Chinoin, Poitiers and Tours, through the tremendous events of Orleans and Reims, on to the Cross of Compiègne and the mixed infamies and glory of Ronen, the great drama ends with martyrdom of the heroine by fire. She had served and saved her king and country not yet in her twentieth year. The King of Kings she had also served well. Out of the flame and smoke of her burning body came to the silent and terrified crowd this testimony of the imperishable spirit: "Yes, my voices came from on high. My voices have not deceived me. My revelations were from God. All that which I have done I have done by the order of God." One word more, one only, she uttered: "Jesus."

Was that a final appeal for help? Or were her spiritual eyes at that supreme moment opened?

"After that," M. Denis writes, "one heard nothing more save the crackling and roaring of the flames."

This atrocious crime, authorised by Church and State, was committed in the year 1431; yet there are men of great learning, who gravely assert that belief in human progress is a delusion.

W. B. P.

SIR OLIVER LODGE ON BROADCASTING THE NIGHTINGALE.

To the Editor of LIGHT.

SIR,—The experiment has been made of arranging an instrument in the haunts of the nightingale, stimulating the bird to song by the notes of a 'cello, and broadcasting the result by wireless. Some invalids and town dwellers have thus rejoiced at the opportunity of at last gaining some impression of a song which otherwise they could never hear. Others have objected that it was unnatural and futile to take the sound away from the glamour of its proper surroundings and distribute it amid alien conditions. We may sympathise with both points of view: but the objection would have more force if the process interfered with or coerced the bird in any way, whereas it merely utilises some of the sound waves spontaneously produced, which would otherwise be wasted on the trees and ground.

All that is done is to hold a séance in the woods, to play some music, and wait results. No compulsion is exercised, no surety can be given; and the result may be a failure on one occasion and a success on another. A sympathetic and quiet attitude will conduce to success, while noisy turbulence would be adverse. All we can do is to furnish the opportunity, by providing a suitable medium for transmission and a receptive instrument. Then, if the conditions are favourable, the spirit of the wood can be apprehended even by those whose day-work lies in Wigan or Wolverhampton or Whitechapel.

Nor are our domestic woods only thus accessible. The sounds of an African jungle could—and probably will—be transmitted in the same way. Not only the song of the bird, but the croak of the frog, the roar of the lion, the shriek of a macaw, the hiss of the snake, might all be made accessible; and the wealth of concurrent existence, with its multifarious grades, might thereby be demonstrated.

A sceptic on another planet who, after much effort and ingenuity, began to receive sounds from the earth, might be greeted by some which he would stigmatise as diabolic, or by some which he would call ugly or alarming. The still small voice might be long in attracting his attention. Yet all these things co-exist; and it is among them that our lot is cast.

The analogy of all this with the experience of the readers of LIGHT is obvious. But to avoid misapprehension, I would add a caution. To broadcast utterances from one human soul to another, and thereby distribute refinements to scoffers, would be unwise. Broadcasting is suited to impersonal utterances and public intelligence; it is not suited to private and personal affairs. The spirit of the beloved should not, without good and sufficient reason, be degraded and cast to the dogs. Trance utterances in public may be made more public; but the personal séance is not for broadcast distribution.

Yours faithfully,

OLIVER LODGE.

THE SCOPE OF SPIRITUALISM.

Spiritualism is not—must not be—a religion in the accepted meaning of the term. "Webster's Dictionary" defines Religion as "the outward act or form . . . and another authority gives it as 'an expression of divine beliefs of a sect as divergent from others.'"

Spiritualism rests not on beliefs so much as on ascertained facts, and as such is available to each and every sect, independently of their special religious tenets. It is a closed book to no sect as long as the beliefs held by that sect admit of the acceptance of personal survival, and the possibility of communication after that survival.

Spiritualism contains no dogmas, it is based on these two facts, and any other tenets are such as should be natural results of accepting these facts.

It is greater than any religion, for it appertains to the whole human race, and any attempt to sectarianise it would result in forbidding access to some part of the race. In fact a limited Spiritualism is an anachronism; it would be self destructive. On the other hand, in its unlimited scope, it becomes a bond between all religions, probably the only bond that may some day combine them into a Universal Church.

It must be free as God's air; it is wide enough to include all beliefs, and to preserve that freedom it must avoid entangling itself with, or being in opposition to, any type of religion. It is no new thing, but dates from the time that the first man asked himself the question, "Who am I, and where do I go when my body dies?"

It is of greater importance than any worldly problem, and is above all class-distinctions, and should stand, free of all conditions, with open arms to the whole world.

W. H.

"THE MAKING OF MAN."—We learn that Sir Oliver Lodge's book is now being translated into French by Madame Favre and Mr. Frederick Stephens in Paris,

SOME OBSERVATIONS ON PHYSICAL PHENOMENA.

AN ADDRESS BY MR. EVAN POWELL.

On Thursday evening, the 5th inst., Mr. Evan Powell, the well-known medium and speaker, delivered an address on Physical Phenomena to the members and friends of the London Spiritualist Alliance.

MRS. KELWAY BAMBER, who presided, said:—

I am very happy to-night to be in the chair for Mr. Evan Powell. He is, as you all know, one of our very best physical mediums. His mediumship produces lights, sounds, voices and sometimes materialisations. Mr. Evan Powell is particularly practical and a most conscientious medium. I am glad to say also that he is extremely healthy both physically and mentally, and that is a very great advantage! It was Mr. Powell who organised the Spiritualist Church at Merthyr Tydfil, where for some years he conducted the services. I have had very little personal experience of physical phenomena so I am particularly glad to be here to-day and to hear what Mr. Evan Powell is going to tell us.

MR. EVAN POWELL said that within the last few years Spiritualism had attracted within its ranks men and women who had made very careful investigation into the claims that were made in the earlier days of Spiritualism. Physical phenomena were happening to-day—although perhaps not with that frequency and strength of the days when Spiritualism was first presented to the British public; nevertheless they found among Spiritualists to-day men who doubted the reality of physical phenomena. Generally speaking, physical phenomena could not be looked upon as anything in the way of a religious presentation of the subject, but they had their uses in the direction of such religious presentation. In that respect they were confronted with two classes of people; the first class although they bore witness, did not believe, and the second class simply rejected the matter.

In illustration of the two attitudes of mind Mr. Powell related first the story of a countrywoman who visited the Zoological Gardens for the first time. She had not had much experience in life or of life and as she meandered round she came to the giraffe house and gazed upon the giraffe. After three or four minutes, she was heard audibly to exclaim, "There aint no such animal!" The second story related to a minister who lived in the backwoods. He took a journey into the city and in the course of his visit was taken to an ice factory, where he witnessed the manufacture of ice. He went back to his congregation and told them of the wonders of his visit and said, "Would you believe it, I have seen them manufacture ice two feet thick." On the following Sunday there was a Church meeting and the minister was told that he was a perverter of the truth as there were never more than eighteen inches of ice in the local lakes and rivers in winter—could man do more than God?

This would illustrate the difficulties under which Spiritualism, on its phenomenal side, was labouring to-day. Generally speaking, we found that physical phenomena were sometimes attributed to causes other than spirit agency. Dealing with some of the difficulties of the subject, Mr. Powell said one was how spirits, as is claimed by the ardent Spiritualist, are able to lift objects and thereby defy the known law of gravity; but we realise that our eyes do not see nor can our minds comprehend the vastness of that which has been presented.

Continuing, he said: To-night I am going to admit, after twenty-five years' investigation into the matter, that spirit, as spirit, cannot move a ponderable object. I claim that there must be some kind of ectoplasmic or, shall we say, material substance by which this resistance and force can be operated in the moving of ponderable objects. Those of you who are conversant with the investigations of Dr. Crawford, will bear me out to this extent. He propounded the theory of ectoplasmic rods by which—according to his deductions and photographs—you find that an exuding force has been utilised and that force had so much resistance within it or around it that it was able to move and hold that which appeared to be heavier than the body holding it. Going into the matter of physical phenomena in séances we find now we are entering into a study of happenings which, whether they be in accordance with known laws or not, are presented in such a manner that we have to explain to some degree how they occur.

First you have the sitters; second you have the medium. The medium is oftentimes the unconscious entity—whether it be subconscious or unconscious it matters not—and we find that not from him or her, but through that organism something is happening. This unconscious being is what you might call a plastic organism, and upon that organism it is believed that discarnate entities are able to play or operate. It is assumed that the spirits from another world gather near and find that by impinging upon the consciousness, or the organism of the medium, they are able to extract something which, when in liquid form, exudes and then solidifies to the extent that ponderable objects can be moved by its agency. I want you first of all to place yourself in the position of the medium. You find that the centre of attraction is generally there. Mind is the centre,

and oftentimes the minds that are centred are diametrically opposed to all the known conditions. They have come perhaps in a state of wonderment, or curiosity, or blank scepticism. Those of you who are conversant with the laws of hypnotism and mesmerism know quite well that the laws governing these are brought into operation in the séance room and that these forces or thoughts impinging upon the mind—whether it be conscious or unconscious—of the medium are to some extent either a militating force or a helpful one in the production of phenomena. You have to recognise that mediums are pliable beings who, it is claimed, are utilised by discarnate beings, and if they are able to be utilised by discarnate beings you must remember also that the discarnate being of to-day was the incarnate one of yesterday, and that you to-day will be (and I also) as they are, in the to-morrow.

Therefore you are already great potentially to-day in the exercise of powers outside your physical body, for you are at once men and women and spiritual beings. Consequently the mind of the sitter has an influence upon the production of the phenomena in the séance room. You will remember that on one occasion in His career, it was said that Jesus could do no miracles because of the unbelief of the people concerned. I do not hide, and do not wish to hide, behind this barrier of unbelief that may reside within the minds of sitters. But unbelief is a barrier. Conditions are necessary and we must recognise the necessity of conditions even in a séance room for physical phenomena. Though these phenomena may not be directly attributed to discarnate entities and have nothing directly to do with religion, still in scientific research we have to find a basis whereby we shall know something of the law prevailing that will meet in any way the critical mind of the age. When such a séance is started it is usual for the sitters to join hands, thus creating a kind of electro-magnetic chain or battery. In the case of D. D. Home and other mediums, this was the rule. In the case of the mediumship of Mr. John Taylor I have seen tables and ponderable objects lifted in the air, but immediately this chain of hands was broken the table fell as if something had snapped which could have been discerned by the naked eye—as the effect of the falling table was seen. On about two occasions (I do not think I could reckon more) I have been fortunate in gazing upon phenomena while in course of production, for I appear to have gained some interior consciousness while my body was in trance. I saw that from every sitter there is extracted a certain substance. This percolated through the body of the medium, either from right to left, or left to right. As it passed through, a certain kind of condensation took place, so that when it exuded on either side it took something of a solid form, which was extended as a rod or a tentacle—it might be the hand of the spirit operator. But for this material, which is extracted from material bodies, then the hand of the operating spirit would simply pass through a table, a chair, or anything that might be there. Once you have the resistance of matter, as we know it, whether it be clothing, a spirit hand, or simply in the form of a projected rod, you have the resistance necessary whereby the ponderable object is to be moved, and you are able to observe the movement with the eye—a phenomenon which you are perhaps at the time at a loss to explain. Sitters then, I think, should be careful to note that a séance is not composed of a medium only; it is composed of a medium and sitters. You are carrying on an experiment in psychic science which we may hope is for the good of humanity ultimately. When, as an astronomer, you gaze through a telescope upon the stars, you are contemplating one of the wonders of life, something which is presenting itself which may be as a finger pointing towards something even greater. It is so with these séance experiments, although I am quite prepared to admit that all presentations of physical phenomena are open to doubt by some persons, although to others they may appear conclusive.

We mediums are rather a despised body of people drawn from all quarters and conditions of life—the weak and the strong meet together. Some are victims of their conditions and have fallen by the way under accusations of dishonesty. Let me here, on behalf of mediums, implore that you recognise your duty in this matter. The medium is always blamed. Many of you seem to think that all you have to do is to consult a medium and that medium has the spirit world at his beck and call, and you, seeking the services of a medium who is engaged in sitting for phenomena three, four, or five times a week, are sorely disappointed if you do not get your séance, and go away thinking you are unjustly and badly treated. It is this strain and tax on the life-forces of mediums which has caused the downfall of many an honest man and woman—you should not force so much from a medium. There is a general cry also regarding physical phenomena, that much of it can be attributed to the medium alone. Again it is believed that the soul, or spirit, is extracted from the physical body; many people have an idea that the spirit supposed to be utilising the body of a medium is a kind of internal entity operating on the body of the medium. Let me suggest that in hypnotism you find that the consciousness of the subject of the experiment, while under the power of the operator, is submerged by the aid of a power that is not seen by the physical eye. The five senses are not generally brought into operation, but there is a submerging of consciousness.

In the hypnotic state the subject becomes subservient to the will of the hypnotist. You would not say for a

moment that the hypnotiser passed into the body of the person hypnotised. You would simply say that his will power dominated and that although the body be dominated by the body of someone else yet it was *his* body for the time being and that he moved in a kind of dual personality. This illustration should enable you to understand the law of spirit control. It is not necessary that a spirit in his control of the medium simply externalise the spirit of the medium. But there is a theory that the spirit of the medium has been externalised and that during the séance it meanders around the medium, in a condition of freedom from the limitations of a body. It has been assumed that such phenomena have been produced not so much by discarnate entities as by some kind of subconscious trick of the medium who, externalised in spirit, is able to move these ponderable objects and even oftentimes in mental phenomena and other kinds of phenomena, simply flits around the circle like a kind of Paul Pry peering into the minds of the sitters, and instead of giving evidence of life after death is simply picking up that which can be found, or utilising the forces at its command and thereby only operating within the realm of mundane life without proving a life after death. Those who have read and studied the subject will appreciate the weakness of this argument, for unless you are prepared to admit that it is possible for a medium externalised in this way to operate in a séance room and produce the effects which are sometimes produced, then you have to admit that the possibilities of the incarnate must be the possibilities of the discarnate. The possibilities are that greater entities than ourselves come near and are endeavouring to the best of their ability to direct our notice to something of great import to human life. Undoubtedly a great deal of mal-observation takes place. You have to reckon with sitters as they come, but I protest against the idea of the mal-observation being all on one side. Generally speaking, when cases are presented to some Society they say, "Well, yes, it may have happened or the emotional tendency of the sitter caused mal-observation." When they themselves investigate the phenomena the mal-observation is just as great because they have gone there not to be convinced, but with a fixed idea in their own minds of the impossibility of it all. They go to try the impossible!

One very remarkable story was told me by a noted student regarding his observations of physical phenomena, and as they like to have the laugh and the jibe at the Spiritualist while I do not care to retaliate, it would perhaps be wise to reveal the existence of a little mal-observation in their own case. This gentleman sat with that famous medium, John Taylor, in whose presence ponderable objects were moved and floated in mid-air. We spoke together of the possibilities of physical phenomena which he himself had grave doubts about, and then he mentioned the case of John Taylor. "Yes, what about him—have you sat with Taylor?" He said yes, he had (and fortunately I had also). "What was your experience?" I asked. He had had an experience similar to my own. The first was that John Taylor asked two of the heaviest men in the room to go on the table and that while on the table Taylor's hands were there in sight and the other sitters noticed all that was occurring. One man was asked to stand upon Taylor's hands and did so with all his weight. I asked him if Taylor cried out—did it make any impression on his hands? "No," he said, but that it was quite an easy trick—if the medium cupped his hands so the weight could not hurt him. So we went on, and I said, "Did the table rise?" "Well, it appeared to rise, but really it did not rise. It could be explained in this way: While I was standing on his hands all John Taylor wanted to do was to pull up his elbows, pushing the table at the same time, so that it rose several inches on one side." Now it seems to me that if anyone tried standing on the table oscillating at one end six inches in the air and with the other end on the floor, he would find the floor also! No—they speak of mal-observation and claim to be scientific investigators into the claims of modern Spiritualism, but rather than admit any of the claims made they would find any kind of absurd hypothesis to hide behind. Rather than admit a man and woman to be honest, toiling to break through the veil between the two worlds, they simply use the phrase "mal-observation" instead of admitting that there may be powers in Nature which they do not understand. Several of these instances have been brought to my notice. I am not blaming the S.P.R. I am not blaming these men for being careful in their observation, but I do think they should sometimes admit when they are defeated, and be honest even if it be in photography or any kind of phenomena, and we should have at least the courage of our own convictions and recognise that something has been presented, and when once presented give credit to those to whom credit is due.

Looking backward we find that these phenomena have taken place for many ages in many lands and have been witnessed practically from time immemorial.

Dealing with the subject of materialisation, Mr. Powell said that where spirits have presented etherialisations they have sometimes simply clothed mediums with some kind of ectoplasmic substance and beneath the mask of that substance there was an appearance of the medium himself, and he continued:—

Let us remember all these things. I do not wish you

to be credulous. I am not asking you to explain these things from the medium's viewpoint. You have a right to your honest doubt. You have a right to every doubt that may arise. It is the greatest question of the age, "If a man die shall he live again?" You are the man or the woman that is going to live. Friends have been taken out of your life, and you are anxious to get into contact with them. You desire to find them. You may in the past, when gazing upon the funeral passing, have heard the strains from Chopin, and felt that even death seems to be setting in upon life—the stately bearing and organism of the living—the weird notes as they emanate from those instruments giving the feeling of awe. The Church has only given you the cold consolation of the Hope of a future resurrection. But hope from the grave is very doubtful hope. You want consolation not in faith but the absolute knowledge, and you have the right to demand as far as is humanly possible all the evidence that can be presented.

In closing, I would just point out one little matter to which I would have you give attention. We do not always realise we are giving very little ourselves and demanding much from other people. We enter séances and wonder, "What am I going to have?" not "What am I going to give?" We tell those from the other side of life, "I want to get something"—not "I want to give something." There is too much of the materialisation of the spirit and too little of the spiritualising of the material. I plead for that. A little while ago a mother, father, and two children paid a visit to a little seaside resort. They had been for six years seeking. The mother's heart had been torn by the ravages of war, that legalised destruction of life to which science has prostituted its gifts. The war had taken her boy. For six years she sought in vain, and at last, sitting one evening just a few together, a voice was heard. You may say she was just emotional—she fancied it was her boy's voice. But can you deceive a mother about her own child's voice? Who are you or I to say that she was deceived? She claimed it to be his. It was recognised by the father, the brother, and the sisters who also were present. Then a light appeared and showed up the features of their loved one. She said, "Fred, my boy, let me see all your face." He said, "No, mother, I won't show you more; I have only just returned to earth." What was the explanation? The mother could give it. A bullet had entered the mouth, tearing away one side of his face. Undoubtedly that first contact with earth brought back the idea of the horror of his death which reproduced itself in the materialisation. There was more evidence in that refusal to that mother than if the face had been shown in full.

The address, which closed with an impressive peroration, was received with great applause, and after a resolution of thanks, moved by Dr. Abraham Wallace and some remarks from Mrs. McKenzie, of the British College, testifying to the fine mediumistic powers of the speaker and his high character and reputation, the proceedings closed.

SUMMER MUSINGS.

BY AN OLD MARINER.

With the advent of summer thousands of the more fortunate dwellers in our great cities will journey to the coast and country to inbreathe the fresh, pure air, and to restore their jaded constitutions, vitiated by artificial conditions of life. There, amid the enchanting beauty of hills, valleys, woodlands, and all the life-full environment of sea and sky, they will rise into a renewal of strength like "giants refreshed with wine." The writer has more than once seen that most pathetic of sights, groups of slum children (accompanied by their kind-hearted guardians) from various philanthropic bodies on the cliffs of Dover. One has noted the wonder and joy in the little ones' eyes as, with expanding lungs, they have looked at the glittering magic of the sea. It was good to witness such a scene, and to listen to the awesome and yet glad comments of these little flowers of the slum. I, too, have enjoyed the picture of white-winged vessels gliding across the blue waters and the majestic wonder of the liner ploughing her way to lands afar. Even to this day, the memory of it brings a fresh thrill of power. And at night to stroll along the coastline under the glory of moon and stars, the water sheened with silver, broken here and there by a vessel at anchor or a buoy riding its lonely vigil. Listening to the music of the surf rolling over the clean white pebbles, one has been conscious of the deep rhythmic note running through a universe whose harmony cannot be expressed in words; one has felt what the poet imparted into "the sad sea waves." And why? Is not the answer to be found in the correspondence of Nature with spiritual states of mind—water corresponding to truth, and the moon to faith, because of its derived light from the sun? Though truth, illumined by faith, as the water is by the moon, may be beautiful, it is cold and sad till burnished and warmed by the sun of Love and Wisdom all attuned to joy and power. How like we all are to the slum children and dwellers in stifling cities, and what sweet compensation shall we find when in the first intake of breath in the atmosphere of the "highlands of Heaven," we realise the infinity of God's love.

—HARRY FIELDER.

DR. GELEY'S NEW BOOK.

REVIEWED BY STANLEY DE BRATH, M.Inst.C.E.

"L'Ectoplasme et la Clairvoyance," by Dr. G. Geley, Director of the International Metapsychic Institute. (Alean, Paris, 1924. 440 pp., 35fr.)

Reviewers of Dr. Geley's previous work, "From the Unconscious to the Conscious" have objected that it is not permissible to erect a complex and revolutionary philosophy on the foundation of supernormal facts which they consider insufficiently attested and imperfectly known.

This criticism, however, is based on a misapprehension. The inductions of that work do not rest on the metapsychic facts, nor is its philosophy revolutionary except in the sense that it expresses the idealist philosophy in scientific terms and applies it to biological causation instead of treating it as something apart.

From the earliest times there have been two, and only two, radical ideas at the base of philosophic concepts—(1) The Spiritualist (using that term in its philosophic sense)—that the universe is derived from a non-material intelligence directing matter; and (2) the Materialist—that matter is eternal and self-existent, and thought is a product of natural organisation.

Dr. Geley regards the mechanism of the universe as a diffused Energy directing all matter. He calls this energy a dynamo-psychism, it being both active and intelligent, and he shows that it conforms to a pre-existent Idea—an Immanent Intelligence producing individualised forms which are, philosophically speaking, "representations" of the Idea. He regards the human being as consisting of an individualised dynamic soul acting under the Immanent Idea. This he maintains to be very powerfully supported by the supernormal facts that show faculties latent in mankind that transcend the limitations of Time, Space and cerebral activity.

To all who are acquainted with the various philosophical systems by which men have endeavoured to explain the universe, it will be evident that what is new in this, is that it brings into actual concrete representation and scientific statement those modes of the reciprocal interaction of Matter, Energy, and Mind which have always been perceived as logical consequences of spiritual as opposed to material causation. The "revolutionary" aspect is in science, not in philosophy.

Metapsychic phenomena show the real existence of those hyper-physical factors of which philosophy has taken cognisance, but which science, dominated by purely physical concepts, has hitherto refused to consider. Anyone who doubts this should read Troward's Edinburgh Lectures on Mental Science in which similar ideas are luminously and briefly presented from another point of view.

Dr. Geley's recently published work has been written to collect in one volume the detailed experiments made by himself at the Metapsychic Institute and elsewhere, together with other experimental studies and records, thus removing the reproach of insufficient documentation mentioned above. It is almost entirely a record of scientific experimental work in full detail, and those who have not been in a position to follow the bi-monthly progress chronicled by the "Revue" will find here the complete record of the experimental work that has already had far-reaching effects on the Continent and in America. The book deals with facts only, leaving theoretical and philosophical considerations for a subsequent volume now in preparation, and Dr. Geley quotes as apposite to his own work the reply of Pasteur to those who impugned his discoveries on a priori grounds—"In all this there is no question of religion, nor philosophy, nor atheism, nor materialism, nor Spiritualism—it is entirely a question of fact."

Being as it is a selection of unimpeachable experimental work it cannot fail to become one of the classical works of reference in the new science. German and Spanish editions are now in preparation.

As its title implies, it consists of two parts—the subjective or psychological, under the general heading of Clairvoyance; and the objective or physical phenomena called ectoplasmic. The first part opens with an interesting series of experiments with Mr. Stephan Ossowiecki, a Polish engineer in regular practice, who, from childhood, had the gift of clairvoyance, manifest by ability to sense the contents of sealed envelopes and perception of the coloured "auras" of persons with whom he was brought into contact. The story of his development is remarkable. Completely ignorant of metapsychic matters, he feared that the latter "hallucination" must indicate some defect in eyesight. The oculist consulted kept him for weeks in a darkened room and treated his eyes with atropine. When twenty-one years of age, he was professionally engaged in a Russian town where there lived an old Jew named Wurdey. Moved by curiosity, he went to see the old man whose gifts had been reported to him. This old man took his hand, and after a few moments' thought said: "You are different from other men; you have a mission of an occult order to fulfil; you are clairvoyant." He then recounted his past life and predicted his future, seeing him in prison for months under the worst conditions,

condemned to death and saved at the last moment, but ruined. He added that Mr. Ossowiecki would afterwards find good employment, would marry a woman named Anna, and said: "Between forty-five and forty-eight you will be heard of throughout the world."

These predictions, disbelieved at the time and forgotten later, were fully realised. At forty years of age he fell under the suspicion of the Soviet Government, was cast into a fetid prison, kept there for six months, fed on one salt fish and a glass of water per day, and taken from time to time to dig the graves of those who were shot. Finally he and sixty other companions in misfortune were sent to execution, he and two others being saved at the last moment by a Russian functionary who had known them at the Engineering College.

The series of experiments with him establishes quite clearly his power of access to the contents of closed envelopes, and even of sealed leaden tubes. The last of these experiments took place at the recent Metapsychic Congress, held at Warsaw. The British S.P.R. sent (by their research officer, Mr. Dingwall) a grey envelope, containing another envelope, dark green in colour, and in that again another red one in which was a piece of paper bearing a very ill-drawn figure of a bottle in a rectangle and a written sentence in French. To avoid possibility of thought-transference, this packet was handed to Mr. Ossowiecki by Dr. Schrenck-Notzing, he being quite unaware of the contents. Mr. Ossowiecki's description of the contents was written down, taken to the Congress and read aloud. Mr. Dingwall then verified that the envelope was intact, slit it open and found the contents precisely as dictated by Mr. Ossowiecki and as described above. The whole assembly stood up and cheered the clairvoyant.

This faculty does not exhaust his powers; he can cognise the past, present, and sometimes the future, of persons with whom he is brought into contact, his gifts being in perfect accord with the extended experiments described in Dr. Osty's book, "Supernormal Faculties in Man."

These are not mere supernormal curiosities: they indicate faculties latent in man that transcend the limitations of Time and Space: they are paralleled by certain animal instincts, and they appear as one of the most important factors of human evolution, factors generally ignored though long since brought to notice by Dr. A. R. Wallace.

A long series of experiments with a noted Parisian clairvoyante follows; one of these being personal to myself. Failures or partial failures are given along with the successes treated in full detail.

The second part of the book deals with the curious substance externalised by certain persons of peculiar constitution, called ectoplasm. The experiments with Mlle. Eva Carrière, Mr. Franek Kluski and Jean Guzik are given in full, with lists of the men of note in science and literature who have given their testimony to what they have seen and touched. There is also a very interesting summary of the chief facts known concerning normal luminosity, which is a much larger subject than the light of glow-worms and fireflies, there being a great number of luminous deep-sea fishes and many bacteria, showing that this luminosity also is not an isolated phenomenon in Nature.

The ectoplasmic experiments are well-known to most of my readers, and it would be tedious to repeat what has so often been described. I may, however, stress the facts that besides the diaphanous but living and moving faces that I have myself seen, and those indistinguishable by sight and touch from normal flesh and bone which experimenters at the Institute laboratory have seen growing out of formless ectoplasm and returning under their eyes to the amorphous state (each phase of the process being photographed by flashlight); besides all this, the objectivity has been proved by paraffin wax gloves made by dipping the materialised hands and feet into warm wax. The "glove" so formed, released by dematerialisation of the living member, then filled with plaster, gives a perfect reproduction of it. There are three points to be specially noted:—

1. The hollow moulds of clasped hands of which photographs are given are such as could not be made by any normal process under the given conditions.
2. All the anatomical structures, down to the minutest skin-markings, are perfect.
3. Some of the hands and feet are miniatures—half-size as compared with natural members, but as fully anatomical as the others.

I have seen twenty-eight of these moulds and casts.

There are three modes of accounting for these productions:—

- (a) They are the results of an ideo-plastic process whose active cause is inherent in the ectoplasm—the internal creative vitality producing the same result on the ectoplasm in a few moments that is produced on ordinary matter by the normal nine months' gestation. Or,
- (b) They may be accretions of ectoplasmic matter on an invisible body already existent. Or,
- (c) They may be artistic productions by another kind of mental force acting on the ectoplasmic matter.

But in any case and however produced, these ectoplasmic actualities are final and conclusive proofs that we are dealing with real, living, and intelligent forces or beings.

All psychological (subjective) phenomena may be, and

are, referred by many persons who reject the plain inferences, to the subconscious mind, which is credited with these powers of clairvoyance and prediction. This is true in a certain sense—they are certainly powers of the soul incarnate or discarnate. But however strong the indirect evidence for survival, by powers transcending Time, Space and cerebral action, they do not prove it to those who regard the subconscious as capable of the most remarkable feats but use these extraordinary powers in defiance of the most elementary morality.

The objective phenomena of materialisation and hyper-physical photography, however, prove conclusively the existence of vital or artistic processes from the Unseen. As scientific proof of reality they are undeniable by any open-minded person, whatever their explanation may be. Those who are limited by their own materialistic complex may evade them by point-blank denials in face of the plainest evidence, but as facts they are certain to prevail against all opposition, and those who wish to see the experimental evidence on which the assertion of their actuality is founded will find in Dr. Geley's present work the full and scientifically stated data.

"HAUNTED HOUSES."

REVIEWED BY MRS. F. E. LEANING.

This handsome book, justly described by the publishers as "a perfect storehouse of ghost stories," is the volume which readers of the previous three on "The Mystery of Death" have been awaiting since it was promised in the last of those; and it is pleasant to know that the aged and honoured author finds the subject still so inexhaustible as to promise us yet a further volume on ghosts "methodically discussed, in the light of observational science." It has always been the mark of Flammarion's work that he deals in mass, and in the course of his 60 years' output (for he was writing as long ago as 1865 on the question of mediumship) the total amount of his work is simply amazing. In his first well-known book, "The Unknown," published in 1900, he handled eighteen hundred cases of his own collecting, and if the quality of his evidence suffered somewhat in consequence, yet even his severest critic admitted that no other writer on the same lines would have effected as much. And now, nearly twenty-five years after that, he continues on the same generous scale, and the present volume is the outcome of the survey of some five thousand six hundred cases. It is quite, as one might say, the Wembley of psychic phenomena!

It is a pity, on this account, that no index has been provided, and also that references should be to the French in the case of works which are already in the hands of English readers in their own language. No doubt that saves the translator trouble, but it is at the expense of anyone who wishes to follow up a particular incident. For instance, on p. 56 of "Haunted Houses" is a little summary of the story of a Miss K. and her cat, who saw the malignant ghost of an old woman who had hanged herself at some former time in the room. The story bears the same relation to its original that the little bottle in a well-known advertisement bears to the ox. Flammarion quotes it from Richet as on p. 436 of the "Traité de Métapsychique," and after considerable search one finds that this is p. 341 of the English edition; and that apparently it is taken from Bozzano (no reference given). Bozzano, however, took it from the "Journal" of the S.P.R., who in turn took it from the Rev. J. G. Wood's "Man and Beast," who had it from a friend, who persuaded Miss K. to write it down. It reminds one of "Punch's" picture of the lady gardener and the professional dandelion, which had a root that seemed to go down to the middle of the earth. A beginner who does not "know the trail" in this particular case "would never get home to-night," and would never suspect that in this bare little tabloid lies hidden one of our own most picturesque and detailed stories of the kind.

Of course it is not reasonable to expect the same amount of space to be allowed to old and foreign cases as to those that are native and published for the first time, and there is a delightful wealth of these in the book. Eight chapters are devoted to them, several of them being really complete and hair-raising romances equal to anything in the fiction of the subject, which is saying a good deal in these days. After these come general considerations, the peculiar and puzzling species of haunting conveniently known as Poltergeist, and the discussion of causes. When Professor Bozzano published his work on the same subject, founded on a study of one thousand cases, it was lamented by a prominent English authority that our knowledge was in so backward a condition. But attempts at remedy have met with several kinds of difficulty, even apart from those inherent in the circumstances. Flammarion has not the same passion for classification that the Italian scholar has, and does not give us forty categories, but we find a somewhat confused presentation of haunted people

with haunted houses. To be the subject of a psychic experience, to see an apparition, for instance, coinciding with the death of or injury to a friend or relative, or even to see frequently in this way, does not make your house a haunted house!

Floralina, who danced on a suicide's grave (p. 296) and went home possessed of a devil and haunted by two headless women, certainly made the house very unpleasant, because the invisible companions had an insatiable *penchant* for the breaking of glass; but it was not the fault of the house. When a person is afflicted, or as the Italian puts it, infested in this way, he may change his abode but the presence "flits" with him, as the world-wide legend tells us. But a true haunted house can only be cured by fire or by demolition, and meanwhile makes itself impossible as a dwelling-place. W. T. Stead, who took an immense interest in the question, wished that there could be a directory of haunted houses. Alas, the law, though indirectly, forbids anything of that kind, since the average tenant has a dislike to sharing his abode with "things that go bump in the night," or worse, and although as a community we "don't believe in ghosts," yet rumours of haunting have a curiously depreciatory effect on property.

Lombroso is cited as stating (p. 93) that 150 houses in England had been given up on account of haunting. Where he got his figures from, or who compiled them, we do not know, and for that reason they cannot be checked; but readers of his later book, "After Death—What?" may remember that he devotes a chapter to Law and the plea of a house being haunted as a reason for breaking the lease, with ancient and modern instances. Andrew Lang, in his fine essay, "Ghosts before the Law," quotes, "The Parliament of Paris often permitted the tenant of a haunted house to break his contract," and after giving several learned references, adds: "Other doctors do not deny hauntings, but allege that a brave man should disregard them. They held that a man might get accustomed to the annoyances of bogles. . . . Quite so; he usually does, as long as it is only his wife and the children and the women-folk who suffer, or if the haunting is of the passive kind which does not go beyond the appearance of a silent and harmless figure. But no one can read through M. Flammarion's book and retain the idea that this is all a brave man is likely to find in a haunted house.

And what is the conclusion and upshot of the matter? One could wish to end on a high note, but the painful truth is that our own ignorance and helplessness is still the most prominent thing. Emotions are excited, anger, fear, curiosity, on the one part, and on the part of those who hear of or witness the occurrences, mirth, horror, astonishment, and often sympathy. It may be urged that it is all part of a plan to attract our attention and convince us of unseen powers. This is the best that Flammarion can suggest, while he admits that the means are "adapted to the largely vulgar nature of man; for we must admit that most people only know material life, remain deaf to philosophical and psychological arguments, and are only struck by the brutal facts. A hard knock in the back impresses them more than a discourse of Plato, of Buddha, or of Jesus Christ." (p. 283). Of course, if a hard knock in the back, or its equivalent, will convince a man that he has a soul and must answer hereafter for the deeds done in the body, well and good; but is this the result as a rule? Very seldom; though no doubt a conviction of the existence of unknown forces results. But other things, such as lightning and epidemics, have rough ways of forcing themselves upon our attention also. Possibly therefore the outcome of it will be that we shall discover the psychic equivalents of the lightning conductor and inoculation, to say nothing of the general sanitation of the spirit. But it is a mistake to think that there is individual intention shown always, for hauntings fall upon the good, such as the pious Quakers of Willington Mill, the devout in Rectories, and well-ordered homesteads, in many cases. Flammarion's plea therefore is, in the main, to put emotionalism on one side and bring to bear simply observation, patience, and logic—in a word, the method of science, which those who "know not what they do" are inclined to undervalue and discourage, and thereby do grave disservice to the very cause they have at heart.

BRITISH SPIRITUALISTS' LYCEUM UNION.—At their thirty-fifth Annual Conference, held at Hull on June 7th and 8th, the Lyceum Union considered the question of amalgamation with the S.N.U., and decided that the time was not ripe for fusion; but urged a policy of sympathetic co-operation. The Lyceum Manual Revision Committee was increased in numbers, and appointed for the full period of revision; and a scheme for making the revision work a national task was unanimously adopted. The various reports showed the Union to be in a very strong financial position, and pursuing successfully several lines of constructive work. The recent attacks on the Lyceum movement made in Brighton were considered, but held to be unworthy of serious attention. The officers for 1924-25 are: President, Mr. G. A. Mack (Runcorn); Vice-President, Mrs. M. E. Pickles (Blackpool); Treasurer, Mr. C. J. Williams (London); Secretary, Mr. G. F. Knott (Rochdale).—A. T. C.

* "Haunted Houses," by Camille Flammarion. Messrs. T. Fisher Unwin, Ltd. (12/6 net).

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AN OLD-TIME TRANCE ADDRESS.

A RETROSPECT AND SOME REFLECTIONS.

Our love of the past extends only so far as it can throw light on the present and enable us to gauge with some degree of accuracy the progress we have made.

It is not always necessary to look back over remote ages to the lives and teachings of those great seers and sages whose thoughts shine like stars in the night of Time. We can take shorter and humbler surveys, restricting our retrospect to the earlier days of our movement.

We have been, for example, glancing through the report of an "inspirational oration" delivered at Brighton by Mr. J. J. Morse, the trance medium, in March, 1874, that is, some fifty years ago. It is marked by a degree of eloquence and a range of ideas far beyond the capacity of the medium in his normal condition, as a young man with no educational advantages. And, as we noted, it was admirably adapted to the needs of the time.

Briefly to summarise the lecture, it dealt with the fact that the age, in spite of all its reputed intellectual advancement, failed to give a rational answer to the great question, "If a man die shall he live again?" Even where the question was affirmed, it had nothing to say on the problem as to what the spiritual world is like and where it is situated.

Part of the lecture is devoted to the demolition of irrational ideas concerning Heaven and Hell. The weakness of the orthodox conceptions, it was shown, consisted in the fact that they were utterly at variance with the nature of man.

But we can leave this part of the argument. The old theological superstitions have nearly succumbed now to the attacks of Reason, coming for the most part from Rationalism, for that is Rationalism's main purpose. Spiritualism embraces both the work of destruction and construction. It is the constructive part of Mr. Morse's argument which most interested us. We take a few of its ideas, aiming to be suggestive rather than exhaustive.

Immortality, or survival of physical death, implies the survival of identity. If the identity and personality of the individual are to be retained, it follows as a consequence that the condition of life on which the individual enters must bear some relation to the nature of that individual. On this view there is, after death, a retention of consciousness, a perpetuation of personality and identity. As intelligence is always dependent on organisation for its expression, therefore there must be an organism whereby the faculties of the soul can express themselves.

The lecturer in some fine passages portrays the interior regions of life—the home of departed humanity—showing how the laws of social life in this world are continued, but expanded and advanced, so that "like goes to like," and those harmoniously related gravitate together in innumerable societies. "Those who follow certain pursuits congregate with each other; those of different degrees of morality and virtue will all be found in their proper societies and residing within their defined sections and localities." It is a picture finely painted in glowing words of a world fit for men to enter as rational and sensible beings. The fact that they carry forward the same nature they shared with those on earth provides that relationship and sympathy with this world which is necessary for communication. If men were utterly transformed by death there would be a break in the continuity of life, and, there being thus no link or tie, communication between the two worlds would be impossible.

Such, very briefly, is the tenor of the argument put forward, not dogmatically, but as a suggested basis of thinking, a theoretical solution of the problem on the lines of reason.

Evidently this world has hitherto been ignorant as to the nature of the Spiritual world, and the condition of its inhabitants; in the light of the argument presented, which is simply that of the Spiritualist, a definite and rational conception is presented. Put the two side by side, the indefinite and vague conception floating through the world, and the rational philosophical conception we have placed before you, and we ask you to accept or reject either as it seemeth best to you.

That is modest enough. It is the argument of the sage who would appeal to men's understanding rather than to their sense of wonder and mystery. Reference is made (of course) to the multitude of persons "who profess that they have received communications from supermundane sources"—communications which have given in substance all that the lecturer puts forward in a reasoned discourse.

It is useful to look back sometimes. We have watched the growth of the ideas given forth in a tentative and suggestive way by advanced intelligences through the mediums of a generation or two ago. We have seen them gradually permeating the minds of men. They have spread and flourished because they are true and therefore invulnerable to all attacks and fitted to stand the acid test of critical analysis and the severer ordeal of time.

They are based on Reason, confirmed by facts innumerable, and to us they ring true.

If and when they can no longer endure the supreme tests to which they can be subjected we are willing to let them go. But not until then.

THE DAWN.

Great were his fate who on the earth should linger,
Sleep for an age and stir himself again,
Watching thy terrible and fiery finger
Shrive the falsehood from the souls of men.

Oh, that thy steps among the stars would quicken!
Oh, that thine ears would hear when we are dumb!
Many the hearts from which the hope shall sicken,
Many shall faint before thy kingdom come.

Lo, for the dawn (and wherefor wouldst thou screen it?)
Lo, with what eyes, how eager and alone,
Seers for the sight have spent themselves, nor seen it,
Kings for the knowledge, and they have not known.
—(F. W. H. MYERS, "St. Paul").

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THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

Dealing with the question of spirit return, and the usual physical arguments adduced against the possibility of this, a writer to the "Yorkshire Telegraph and Star" points out the absurdity of the special and temporal quibbles which are employed in such cases. He says:—

The spirit has not gone to Heaven and come back. It never goes away. It neither goes up nor down. It is at home here—always was, and will be. The spirit does not pass away. It is the body that passes. The spirit can't fly, and can't be carried. It has no up nor down, no spacial distance, energy can't push it, gravitation can't pull it, nor help, nor hinder its unity. It does not depend on force for cohesion, and so is not perishable. It has no material particles. Energy will dissolve both those aggregates of particles the body and the earth, but can't dissolve the spirit, can't touch, can't get at it. Nor can any other thing in this present universe. It is not subject to motion, and does not live in space.

If Orthodoxy is not prepared to accept the tenets of Spiritualism, it is a certainty that these tenets are greatly influencing the views of many leading Churchmen. In an article on "The World Beyond," in "The Church of England Newspaper," of the 6th inst., the Rev. R. J. Campbell, D.D., discusses the future life, and the following are amongst his remarks:—

The world beyond is a real world—real as our earthly tabernacle is not. It is an ampler world, many worlds in one, many stages of experience, many levels of attainment. As the late Professor William James put it, the present is only one of many worlds of consciousness which no doubt exist. Or, as Maeterlinck says in "Our Eternity," with the smallest transposition of our senses even the present world would be changed out of all recognition; we are hooded, as it were, and only get a peep at reality now and then through our limited faculties, though the eternal splendours are flaming everywhere around us in the fulness of their unsullied and unimprovable perfection.

Attention was drawn to an "invitation to mediums," for investigation of phenomena, by J. Malcolm Bird, of the "Scientific American," in LIGHT of May 3rd. The Editors of the former paper now state that a medium has been found, and that until the series of tests has been made, the offer of 2,500dol. is in suspense as far as other candidates are concerned. The article continues:—

Our July issue will contain the first of what we believe will be a fairly extensive series of articles dealing with the mediumship which will come immediately before our committee as a result of our extended offer. We have known of the case for some time and have in fact been in rather close touch with it. The medium is in every sense of the word a private and non-professional one. She has never sat save for her family and her friends, with the occasional introduction of a small group of privileged investigators. She is a person of a social and intellectual and financial standing which make it necessary to appraise the moral factors in the case at a very high value, and to take the claims which are made on her behalf with the greatest seriousness. The case has a very considerable history prior to our participation in it, which is so much a part of the story that we plan to tell it at some length. Just as in the cases of Nino and his predecessors we have to explain in detail what the mediumship was supposed to consist in, we must do the same for our newest applicant. And in her case the story is so much longer, must be told in such greater detail, and must have so much more serious attention, that we have decided, in the July issue, to attempt nothing more than this. We shall by that time have had test sittings, but they will have to wait for the August and later issues. If you have been impatiently skimming these lines in the expectation of learning the identity of this medium whom we take so very seriously, you are doomed to disappointment. Publicity is the last thing in the world which she wants. Just to whet your curiosity a little more sharply, however, we will tell you so much more: If she wins our 2,500dol., it is to be devoted entirely to paying the expenses incidental to bringing before us other mediums, for further investigation. We shall have more to say of this aspect of the case next month; we mention it here in passing, just to put emphasis upon the financial disinterestedness of the lady who is trying to prove to us that the objective phenomena of the séance room occur.

A series of articles is appearing in the "Pictorial Magazine" on "Spiritualism or Spoof," which will give the case for "Spoof" as stated by its counsel, Mr. E. Clive Maskelyne. Mr. David Gow has been retained for "Spiritualism," and will reply in the same paper on conclusion of the case for the appellant. It is understood that it is not intended to put the appellant in the witness box, for

"Spoof" cannot stand investigation of his family history. It would be contempt of court to discuss the probable result, but—mum's the word—I think Spiritualists will have the "last laugh."

In a series of papers in the "Glasgow Herald," Madame de Luz has been dealing with the occult in its varied manifestations. Speaking of "Signs and Portents," she remarks:—

That signs and portents are transmitted through the medium of inanimate objects is clearly established by such omens as the falling of pictures, etc. The fact is on record that upon the day Sir Henry Irving died—October 13th, 1905—a large framed portrait of himself, hanging among several other pictures in the office of the editor of the "Berwick Journal," suddenly fell from its place on the wall to the floor. Lady Dorothy Neville relates a curious story about a miniature Buddha from Burmah. From the moment it entered the house, "a perfect avalanche of catastrophes" occurred; but, when the Buddha was sent to the Indian Museum the affairs of the household became normal again.

In reference to "Magic," she quotes a notable passage from Eliphas Levi:—

"So long as transcendent magic was profaned by the wickedness of men, the Church of necessity proscribed it. False gnostics have discredited the name of gnosticism, which was once so pure; sorcerers have outraged the children of the Magi: but religion—that friend of tradition and guardian of the treasures of antiquity—can no longer reject a doctrine anterior to the Bible, and in perfect accord with traditional respect for the past, as well as without most vital hopes for progress in the future. The miracles of Nature made subject to the will of man are reserved for the elect to come. It has been the purpose of magic to demonstrate that at the beginning the symbols of religion were also those of science, which was then in concealment."

Mrs. Annie Besant, in a lecture at the Queen's Hall, on June 8th, on "Civilisation's Deadlocks, the Religious Key," dealt with Huxley's avowal of Agnosticism, and pointed out how this attitude led to a *cul de sac*, a dead end, which was an unsatisfactory and unscientific result. Then, turning to perhaps the strongest evidence of the spiritual nature of man, his intuitive desire, and search for evidence of that nature, she says:—

But in some of the very ancient scriptures of the world—nay, in all scriptures of the world, ancient or comparatively modern—you will find the assertion of a third part in man's nature, the very essence of that nature, the part which above all else makes him man and makes him able to realise the God within, which is himself and which is the true nature of man; not a duality but a trinity, in which the essentially human quality is that eternal spirit infolded in its triple form in man, and not, to that extent, in the lower lives that are climbing up the long ladder of evolution.

It is said . . . that the one life . . . is manifested in the mineral as existence, in the vegetable as the germ of feeling, in the man as that spirit which could look before and after, having memory and anticipation. Although but germinal in humanity, it was the perfect reflection of God Himself.

Attention is continually being drawn to the injustice of the laws affecting mediums, which have been used on many occasions lately to provide the police of certain districts with a "case." The "complaint" is not made by a *bona fide* member of the public, but by the police themselves, or their agents, disguised as such. And yet these same police make a convenience of the same mediums when it suits their purpose. An account given by Florence L. Leighton to the "Psychic Gazette" for June refers to such a case. Speaking of the case of a boy who was drowned at Morpeth, she says:—

This is how I got in touch with his case. I was taking a Wednesday evening meeting, when the spirit of this boy built up and he said, "I want my mother." I described him to those present but no one knew him, and the incident passed from my mind until one morning I had a visit from a lady who said a boy was missing from home. She asked me if I could help to locate him, but all I sensed was that he was drowned. Then a policeman called with one of the boy's collars and asked me to see whether I could get anything from it. When holding the collar I told the officer that the boy was in Morpeth Dock, that he had fallen off the dock wall, injured his head, was rendered unconscious, and so was drowned. The boy also said, "My father was killed in the same place," which proved to be perfectly true. The discovery of the boy's body caused quite a stir here at the time.

Presumably it paid the policeman better, in this case, to make use of the information than to prosecute the medium.

W. W. H.

PHYSICAL PHENOMENA: ITS EVIDENCES.

A SITTING WITH MR. EVAN POWELL.

During the Whitsuntide holidays, Mr. Evan Powell, the well-known medium, who has a remarkable gift in the direction of physical phenomena, gave a séance to some of his friends, including a few representative people in the movement. It was the outcome of an impulse of his own and mainly designed to afford some confirmatory evidence of the reality of physical phenomena and to deepen our knowledge concerning them.

The experiment was held at the house of one of the sitters at Regent's Park, and consisted of the following persons: Mrs. Platon Drakoules, Mrs. E. R. Richards, of Silverton, Devon, Mrs. Jacob (her sister), Mrs. Dora Head (the photographic artist), Miss F. R. Scatterd, Dr. Abraham Wallace, Colonel Hardwick, Mrs. Hardwick, Mr. Jefferies, Mr. Leigh Hunt, and myself.

It is unnecessary to give full details of all that transpired in the hour devoted to the sitting. As involving the production of physical phenomena it was held in complete darkness, the place being a large dining-room, and the sitters mainly persons more or less familiar with the mysteries of mediumship.

The medium, following his usual practice, insisted upon being thoroughly searched and also securely bound in his chair, his thumbs being tied with thread secured by a seal. This was carried out by Dr. Wallace, and by Colonel Hardwick, whose long experience in the Navy gave him especial facility in the matter of tying knots. It seemed sufficiently clear that the medium could have no part in any manifestations of physical power that took place within his range, and as some of these, as was later shown, occurred, not only outside of his possible radius but even that of any member of the circle (which sat with joined hands), the proposition was carried to the point of proof palpable, and received an extra-evidential touch by reason of the fact that the medium was speaking (under the control of his guide "Black Hawk") at frequent intervals during the whole of the séance and while the manifestations were being carried out.

"Black Hawk" showed himself throughout an intelligent director of the proceedings, willingly co-operating in any request from the sitters as to the moving of objects and the repeating of any special feat. He remarked at the outset that it was desirable that the sentimental side of Spiritualism should give place on occasion to scientific demonstration, and to forms of phenomena that would yield conviction to those who pursued the subject on practical lines. Those who testified to the reality of mediumistic power should be in a position to speak positively from set demonstration as in the present case.

The outstanding features of the séance were the production of partial materialisations, lights, touches, the levitations of objects, the direct voice and apports.

Examples of each of these were procured. A spirit girl, Ethel, associated with the medium's group of helpers, carried round the circle a set of bells which were rung in different parts of the room, and made to touch various sitters with unerring accuracy as they were named for the experience. I think everyone present received this token. The bells were carried into the air and rung at the ceiling (a high one), dropped on to the ground, picked up again, and shaken in various parts of the room beyond the reach of the medium and sitters—even had contact been broken.

The lights were produced and travelled about, sometimes high above the circle, and brought closely under the gaze of some of the sitters, including myself. It was a miniature pyrotechnic display, various and beautiful—the lights resembling the will of the wisp, the spark, a luminous butterfly, and an incandescent globe. Questions regarding the latter led to the guide desiring the Oriental spirit who carried out this part of the programme to materialise his hands that they might be seen, and accordingly we were presented with the spectacle of two hands, with the fingers moving, enclosing a luminous globe, the size of a small orange. It was ectoplasmic, so the guide assured us.

The "direct voice" came in the form of some words from the late Mr. Peter Galloway, in earth-life known to some members of the circle, his Glasgow accent being unmistakable. Mr. Stead spoke several sentences to his friends, Dr. Wallace and Miss F. R. Scatterd, and presented, on two occasions, a materialisation of his face. A Hindu addressed some words apparently in Hindustanee to Colonel Hardwick, who has visited India. The guide explained as well as he could, the object of this visit—the Hindu, it seemed, was a punkah-wallah who wished to express gratitude to the Colonel for some act of kindness; but Colonel Hardwick could not recollect the circumstance.

Dr. Sharp, the well-known guide of Mrs. Wriedt, came in at one point speaking in a loud voice recognised by those familiar with her mediumship.

A small table was carried about the circle, touching several of the sitters. At special request it was turned upside down and placed on the head of Colonel Hardwick and finally it was borne across the room and placed at my knees to serve as a writing table, but as I could not write

without breaking contact the attention was more of a formal and ritual nature than of direct service.

During the latter part of the séance, a light object apparently thrown from a distance fell upon my knee and dropped immediately to the ground. It suggested the idea of a flower, and I mentioned it. The guide explained that Peter Galloway had brought it for me, but from whence it came he did not know. It occurred to me in some subconscious way that it was a rose, and I stated as much. It seemed a rash thing to say at the time, but at the close of the circle I was justified, for on picking it up in the light it turned out to be a small damask rose with a long stem. Some flowers, including three pansies, taken from a bunch in the room were given to Mrs. Hardwick. The three pansies had their own significance for her. Although these flowers were known to be in the room, the rose brought for me was not amongst the flowers in the house, which accounted for "Black Hawk's" remark that he did not know where it had been obtained. However, the point is picturesque rather than evidential. That the rose represented a token of some significance to me I may mention in passing; although it is not much to the purpose. Mr. Peter Galloway gave no explanation. Indeed, the verbal intercourse with the unseen visitors was relatively brief, but this was not for want of eagerness on both sides, for "Black Hawk" had to close the séance prematurely, partly on the ground that the room was crowded with the spirit friends of the sitters all anxious to convey messages, and partly because the forces of the medium had been sufficiently drawn upon in view of the fact that he had to be the speaker at the Æolian Hall (Marylebone Association of Spiritualists) later in the day.

At the termination of the sitting the cords securing the medium in his chair were examined and found intact.

This early cessation of the séance was of course a little disappointing to those whose interest is chiefly in the family and domestic aspects of spirit communication—but on the side of scientific evidences of an impersonal kind, the experiment was very satisfying, and sincere thanks are due to Mr. Powell and his sagacious guide, "Black Hawk," for a valuable séance-demonstration.

D.G.

THE SUBCONSCIOUS MIND THEORY: ITS FALLACY.

MR. HARRY PRICE'S EXPERIMENTS CITED IN PROOF.

"The Literary Digest," a leading American magazine, recently published an article on Spiritualism which provoked the following reply from our contributor Mr. B. M. Godsall, in the "San Diego Union" of May 13th:—

In its issue of May 10th, under the heading "Where Do the 'Spirits' Come From?" the "Literary Digest" commends the book of a certain German who after twenty years' experimenting with a "psychograph" decides that all spirit communications emanate from the subconscious minds of the sitters. And we are told that these wonderful subconscious minds hold "the ancestral, even racial, memories of the sitters!"

This theory of a universal and omniscient subconscious mind is by no means new, having been postulated by Hudson and others; but the idea has become generally discredited, owing to the strain that it imposes upon our credulity.

Besides, all the facts of Spiritualism would not be accounted for, even though it were shown that the mind is in touch with all knowledge. Let anyone who doubts this go to the public library and read an article in the May "Journal" of the American Society for Psychical Research giving an account of certain physical phenomena produced under perfect conditions, which were arranged by Harry Price, himself an amateur conjurer. It is hard to believe, for instance, that the subconscious mind can, without physical contact, instantaneously rend a stout table into half a dozen pieces. Can it be our own minds that perform what to us seems impossible? Is it not easier to believe (what we are told) that it is done by other minds that have knowledge of other laws?

The writer in the "Digest" affirms that "the author ends on a note of admirable common sense" when he writes, "If it were one of the aims of cosmogony to establish intercourse with the spirit world, such intercourse would occur frequently, and reveal something loftier than trivialities."

This kind of "common sense" is certainly common enough—indeed it is all too common. What could be more futile than to lay down the law as to the manner in which the "aims of cosmogony" ought to be attained? It is too late to make any useful suggestions concerning the laws of the universe.

Clearly there is a continuity of action, and also of teaching, running throughout all classes of psychic phenomena; and the spiritual hypothesis, which is as old as humanity, is the only one that covers all the facts, and explains them without introducing any new-fangled inventions such as "ancestral and racial memories." As Conan Doyle said recently, "There are so many clever people who trip over their own brains."

B. M. GODSALL.

THE EARLY YEARS OF PSYCHICAL RESEARCH.

By SIR WILLIAM BARRETT, F.R.S.

I am very glad *LIGHT* has published those most interesting memories of my old friend Mr. Dawson Rogers. In its issue for March 15th, Mr. Rogers gives his recollection of the origin of the Society for Psychical Research which—with the following slight exception—I can corroborate.

Mr. Rogers states that about 1882 or the end of 1881, when I was visiting him he suggested to me "that a Society should be started on lines which would be likely to attract some of the best minds which had hitherto held aloof from the pursuit of the enquiry" [into psychical phenomena]. He adds that I approved of the suggestion and called a conference for the purpose. The fact is long before I visited Mr. Rogers, Mr. F. W. H. Myers had discussed with me the possibility of obtaining the co-operation of leading Spiritualists in the psychical investigations we were both pursuing, and in which Professor and Mrs. H. Sidgwick for some time previously had also been engaged. Myers was aware that I had been contributing papers on Spiritualism to *LIGHT* and to the "Psychological Review" for October, 1881, which brought me into contact with the Editor, the Rev. Stainton Moses, and also with Mr. Dawson Rogers and Mr. C. C. Massey. In a letter from Stainton Moses to me dated August, 1881 (which I happen to have kept) he refers to the subject and to my letter in the scientific journal, "Nature"—giving the first intimations of thought transference, in the normal state of the percipient.

The numerous experiments I made with many different persons both in England and Ireland had convinced me that a real "transfusion of thought" (as I expressed it in 1881) occurred between one person and another without the aid of the usual sensory channels. In an article in the "Psychological Review" for 1881, I described these experiments, but no scientific society would publish my paper on the subject, as it involved a transcendental or supersensuous faculty. Hence it became necessary to found a new Society to record and investigate psychical phenomena.

Shortly after this I asked Stainton Moses if he would co-operate with Myers and myself and others if a Psychical Society on scientific lines were formed. He agreed and suggested my consulting Dawson Rogers, and that was the main object of my visit to Mr. Rogers' house at Finchley a little later.

In his "Human Personality," Vol. 2, p. 224, Myers has correctly stated the facts as follows:—

When in 1882 [this should be the latter end of 1881] Professor Barrett consulted him [Rev. Stainton Moses] as to the possibility of founding a new Society, he [Stainton Moses] warmly welcomed the plan. Edmund Gurney and I were asked to join.

They heartily co-operated together with Professor H. Sidgwick, who consented to be the first President.

The preliminary conference, as Mr. Dawson Rogers remarks:—

was held at the rooms of the British National Association of Spiritualists in January, 1882. At that meeting, Mr. Stainton Moses, Mr. C. C. Massey, Mr. F. W. H. Myers, Mr. J. G. Romanes, myself [Dawson Rogers] and others were present.

I was asked to preside, and Mr. Rogers arranged for a shorthand report of the meeting, which was taken, and I hope some day may be recovered and published; for the discussion was a most interesting one and some able speeches were made by Sidgwick, Myers, Romanes, Roden Noel, Mrs. Anna Kingsford and others. Mr. Rogers not only provided the rooms, but defrayed the cost of the shorthand reporter and of printing the notices convening the meeting which were sent out in my name and which read as follows:—

Private and Confidential.

18, Belgrave Square,
Monkstown, Dublin.
December, 1881.

It is proposed to hold a Conference of friends interested in Spiritualism and Psychological Research, during the first week in January, to compare notes, talk over the present condition of affairs, suggest lines of work, and consider the advisability of having a select Central Society organised, under some such name as the London Psychical Society.

The Conference will be held, by the kind permission of the Council of the B.N.A.S., at their rooms, 38, Great Russell-street, Bloomsbury, on January 5th and 6th next, at four p.m. May I ask for your attendance?

Yours truly,

W. F. BARRETT.

Many of the replies to these notices I have kept as they are of considerable interest, coming from eminent and representative men such as the late Lord Houghton, General Pitt Rivers, Mr. J. G. Romanes, F.R.S., etc. The numerous letters of Romanes to me on the subject are worth publishing, and as his widow informs me that she has no objection

to this, I hope some opportunity may be afforded for their publication.

I have before me a letter which Stainton Moses wrote to me on January 12th, 1882, in which he says:—

When you invited me to attend a Conference, my first impulse was to decline, not from lack of interest, as you know, but because I believed the disintegrating forces to be insuperable. Socially I thought that such men as you and I would desire to see governing a Society and directing its aims, would not find themselves able to act with the average B.N.A.S. man; . . . and two societies existing side by side would be mutually injurious to each other's interests. What I feared is coming to pass. The B.N.A.S. people will never amalgamate with the S.P.R. They will, I think, refuse to make the attempt. If they do make it there will be a house divided.

They did, however, make the attempt, and their leaders, Stainton Moses, Dawson Rogers, C. C. Massey, Morell Theobald, Alexander Calder, F. W. Percival, Hensleigh Wedgwood, and other Spiritualists were elected on the first S.P.R. Council together with Myers, Gurney, Balfour Stewart and myself, with Professor H. Sidgwick as the President.

Unfortunately acute differences of opinion arose after a year or two, and though Myers and myself did our best to reconcile the opposing points of view, it was impossible to do so—especially after an unfortunate report on a poltergeist case, which I believe Andrew Lang subsequently showed to be inaccurate. Accordingly, Stainton Moses, C. C. Massey, Dawson Rogers, and others—with whom some of us were in close sympathy—left the Council and the Society, to our great regret.

Much the same conflict of opinion is now occurring in the American S.P.R. and the moral of our experience here suggests the advice I have ventured to give our American friends, *viz.*, to recognise that there must always be a conflict of opinion between those who have had *first hand* knowledge of genuine successful psychical phenomena, and those who have not, but who are interested and may be valuable critics. Hence a right and left wing of our and their Society must necessarily exist.

Here I may add that before the S.P.R. was founded not only Professor and Mrs. Sidgwick but Frederic Myers and myself had spent laborious hours investigating various mediums in London, Dublin, and different parts of England. My paper at the British Association in 1876 brought me into touch with Frederic Myers, whom I first met when staying with his gifted mother in Cheltenham.

I have before me some interesting letters from Frederic Myers dated 1877 and 1878, in which he reports to me his investigation of certain mediums. If *LIGHT* had space to publish these letters they would show the zealous and open-minded way in which Myers sympathetically and yet critically investigated every medium to whom he could get access. I was then in Dublin and had asked Myers if he could see Mr. Henley at Notting Hill and others of whom I had received encouraging reports. He found Mr. Henley an enthusiast, not quite trustworthy as to his facts, but honest. He saw a Miss B (now Mrs. —) and found her and Miss T.—both reputed to be good clairvoyants—to be wanting, the former he thought fraudulent. Then Myers relates that he visited the medium Cain at Bow and found him "an entirely trustworthy man, a bluff old soldier." He sat with the family circle but no striking phenomena occurred; however, Myers narrates some really remarkable physical phenomena that occurred with Cain's little daughter before his arrival and which he thought were genuine. Myers adds: "I will go to Hastings shortly and investigate the case you have sent me if you will give me an introduction to the lady." In reply to a letter in which I asked his views as to the most efficient way of making the facts of psychical research known to the scientific public, he says in a letter dated October, 1877, that he has talked the matter over with Henry Sidgwick and urges our friends to make personal inquiry and suggests that if I wrote an article on the subject both he and Sidgwick would gladly read it over and make suggestions.

Here perhaps I may be forgiven the egotism of adding a later letter from Frederic Myers to me dated February 2nd 1899:—

My Dear Barrett,

Bennett will have informed you officially that the Council of the S.P.R. unanimously elected you a successor to Gladstone as Honorary Member; but I want to add my personal expression of pleasure at having been able to take part in the well-earned compliment. May your name long stand on our front page! The front page of the Society which you more than anyone founded.

Yours ever,

F. W. H. MYERS.

Though it is true I happened to be instrumental in founding the S.P.R., yet, as everyone knows, the high position it has won and the success it has achieved, is largely due to the three great pillars built on its foundation—Sidgwick, Myers and Gurney. It would be an impertinence on my part to add anything to the noble tributes that have been paid to their memory and their labour.

FAITH OR KNOWLEDGE?

ROBERT BLATCHFORD ON HUMAN SURVIVAL.

Human beings seem to shy at an unfamiliar theory as some ponies shy at a white stone by the wayside. Most men hate the trouble of thinking. They do not want to be bothered, and cling tenaciously to old habits of thought. But time and tide heed no man. In spite of our conservative stubbornness and intellectual laziness the earth moves, the old order changes, giving place to the new.

Entrenched orthodoxy resists with greater or less bitterness, as Galileo and Socrates and Darwin found, but the truth-seekers will take no denial; gradually and inevitably they win a foothold, and what they gain they keep. Were it otherwise, we should still be living in damp caverns and gnawing uncooked bones.

THE TROUBLE OF THINKING.

One feels, however, some sympathy with the inert masses of Homo Sapiens who will not listen and do not want to know. Thought is a disturbing and an arduous process to those whose mental machinery has grown rusty. That, perhaps, is why there is none so hard of belief as the true believer. Faith, even a nominal faith, is easy wearing; it is comfortable and makes no strain on the intellect. But it is a state of inertia and is, therefore, opposed to nature, whose soul is motion. The arrested mind is no match for the active mind. Science progresses steadily, leaving behind it the wrecks of soon-forgotten dogmas and superstitions. It is a long time since we whipped lunatics and expected God to improve the drains.

But though we have for ten thousand years believed, or professed to believe in human survival after death, the crowd reject the evidence, and are sulky with those who claim to have had communication with the spirits of the so-called dead. Knowing my fellow creatures from of old, I do not expect them to weigh evidence judicially, or to listen to reason patiently, and I am not at all annoyed or surprised to find that my new belief in a hereafter is as reprehensible as my former denial thereof. Indeed the rash opposition amuses me. It is like old times.

LIFE AFTER DEATH.

In the matter of belief in survival, the difference between the orthodox Christian and the Spiritualist enquirer is the difference between faith and evidence. The Churches think faith is enough. I would respectfully question that idea. If the Churches say we ought to have faith, that may pass; but to say we have faith is, I think, to say more than is true of the vast majority of professing Christians. Of the millions who profess to believe in a hereafter and of the tens of thousands who think they believe, how many do believe really and truly, as we say, at the back of their heads?

The Rev. G. Vale Owen, in his book, "Facts and the Future Life," page thirty-seven, utters some winged words on this subject of faith or knowledge. A widow wrote him a letter in which she complained that the Church taught so little about the after life. She had lost a beloved child, and found she could not believe what she had all her life thought she believed. The Rev. G. Vale Owen makes the following remarks:—

It is no use pointing to the New Testament in such cases as the above and telling the people that faith is sufficient. Letters like this show quite plainly that it is not sufficient. I know some say that it is not sufficient it ought to be. Well, all I can say is that they may be right. But, if they are right, then Jesus was wrong. For He came back to the Disciples after His death for the very purpose of proving that "the fact of intercourse with the dead had been established."

I think ministers of religion are too prone to accept without test the faith of the members of their flocks. In my opinion real faith is very rare, and proofs of survival as given in Spiritualist phenomena would greatly fortify the Christian churches.

Science has destroyed so many of the old dogmas that the masses have largely fallen into indifference or doubt. Proof, by evidence, that the soul survives bodily death would work a great change in public feeling.

—From "The Clarion."

THE GUARDIAN SPIRIT.—I know a sweet guardian spirit who ofttimes whispers words of encouragement, comfort and warning into the inner ear. A ministrant in a bright sphere of consciousness, who hovers ever round my path—known for one of "the great crowd of witnesses." Such often keep a lowlier habitat than is their due, because they serve.—From "Personal Psychic Experiences," by MAUD M. RUSSELL.

THE RE-INCARNATION PROBLEM.

A SUGGESTED SOLUTION.

By H. A. DALLAS.

Those who find themselves unable to accept the theory of re-incarnation as set forth by Theosophists and others, nevertheless frequently recognise that in all probability some truth lies behind the theory. That it is this reality behind which is the source of the widespread belief in re-incarnation.

When we find any philosophy or theory is widely spread and persistently recurs we should seek for its source. It is by virtue of the germ of truth they contain that theories and doctrines prevail.

If I may use the personal pronoun for a moment, I may say that whilst I find the hypothesis of re-incarnation as commonly presented quite unconvincing I have long held the view that it is a crude presentation of a truth: what that truth is in itself perhaps no one can yet grasp. But speculation is legitimate provided one does not attach undue value to the hypothesis which the speculation may suggest. Probably there are many who have thus speculated and who hold tentatively to certain conclusions which they have reached on this subject.

My own speculative conclusions, held quite tentatively, find much support in the communications Mr. Bligh Bond has received from "Johannes" and others. I will briefly state the hypothesis which at present seems to me the most reasonable.

Mr. Bligh Bond says at the close of his pamphlet, "Memories of the Monks of Avalon," "we are in our inmost souls linked on to the lives of all who have lived, thought and worked in the past, and by mental sympathy able, if we will, to participate in that eternal treasury of life and knowledge."

But there is nothing to prevent our believing that within this universal fellowship there are groups of kindred souls more akin and more intimately bound together than to the greater company. This belief is reasonable and in line with the experience of life as we know it. This group is not limited at all by time, or race, or continuity, its affinities surpass all such conditions; it forms, as I conceive it, a group unit; it is *solidaire**, thoughts, feelings, interests are reciprocally shared. Each member belongs to the whole group unit; and it may be a great incentive to anyone to use to the full the opportunities of life if by so doing the group fellowship can be enriched. Those still in the flesh are as intimately related to the other members of the group as those who have entered into the other stage of existence, although *consciousness* of the fact may be nil.

The instinctive attraction which draws members of the same group to each other is a fact of experience which may not be understood, but which is effective; this may explain some problems such as the sense of remembering a place seen for the first time; it may account for musical prodigies, and other spontaneous exhibitions of genius and knowledge; the indwelling of the group-spirit may be the cause of these inexplicable manifestations. Language does not readily lend itself fully to state this idea, but it has found expression in various ways—all more or less inadequate. We are often told by mediums that a communicator "belongs to your band." Mrs. Underwood's teacher spoke of "banded universalities," a curious term, an attempt apparently to express both the group-idea and the place of the group as a unit in the larger universal fellowship.

In that interesting but obscurely expressed book, "Our Unseen Guest," the communicator speaks of "the re-birth of consciousness," not meaning thereby reincarnation, but the return of a "quality of consciousness," "the quality of many." This seems to imply the same idea, namely, the presence of the group-influence, memories, affections and knowledge, effectively manifesting through those on earth.

The term "communion of saints" partly expresses the same truth, but with limitations, for this principle, if it is true, cannot be limited to saints. There must be groups of very various qualities and degrees of development. It is essential to the realisation of the perfection of this group-unity that the individuality of each member should be intact. This may perhaps explain to some extent the importance of the incarnate stage. It tends to isolate the ego, almost to loneliness; it gives, as Tennyson says, to each spirit the "fleshly sign that thou art thou," and serves to teach each to recognise that God hath "made thee unconceivably thyself . . . that thou art thou with power on thine own act and on the world"—in short, to individualise and that self-consciously. Or, as Browning says, putting us a "handbreadth off," that we may reach out for conscious fellowship in a way we could not do if merged in a vast whole and undifferentiated.

* The French term is not translatable by any one English word—it means much more than solid.

The A.B.C. of Spiritualism.

GUIDANCE AND COUNSEL FOR INQUIRERS.

Conducted by "Lieutenant-Colonel."

MIND AND ITS INSTRUMENT.

Mind and matter are two entirely separate realities, and have nothing in common, despite the claim of the hard-shelled materialist, that "mind is a product of matter (the brain)," a statement for which no logical evidence has ever been produced, and which therefore is not worth consideration.

Mind and matter never connect, that is to say, mind never acts directly on matter, or without the intermediary of vital force; mind must act through a living body, it cannot influence matter otherwise. In fact there is no conceivable method by which direct action could take place, and there is certainly no known occasion on which it has been proved to do so.

For instance, mind cannot act on a dead body, although, as an instrument, this may be as perfect as it was before death, there is no longer the link of vital force to transmit the mental control.

Mind must also act through a certain individual vital force, that which is, in some way, common to both that mind and that body, for a mind cannot act on any body which possesses vital force, it must use its own body and no other.

But mind can act on another mind without any intermediary, distance and intervening matter do not interfere, and the effect of such action only depends on the degree of susceptibility of the mind acted upon, which is probably a matter of experience. It is therefore evident that a disembodied spirit (mind) cannot act on a material instrument, or control material force, except through another, embodied mind, a living person, and thus influence, as it were, by proxy. These persons who are particularly sensitive to spirit influence are those we call "mediums."

Edison is reputed to have made the rash statement, that if such a thing as psychic power existed, he could make an instrument which would measure it, one delicate enough to prove or disprove its existence. It is only another example of the self-sufficiency of a certain class of scientist, for he might just as well have guaranteed to make a microscope delicate enough to prove or disprove the existence of any substance invisible to the naked eye, such as air, not to mention electricity or ether. It must be realised that things of the psychic order cannot be measured by things of the physical order, or have any connection with them except through the "vital" link, the living body. Many instruments have been designed to obtain this direct connection, and have even apparently succeeded, until more experience has shown that the psychic effect has not been on the instrument, but on the person using the instrument, who has himself transmitted the effect to the instrument, under the impression that he was receiving from it.

Telekinesis, or movement of objects without visible contact, was originally supposed to be direct psychic control of matter, but the discovery of ectoplasm has shown this view to be false, and that actual contact did take place, although it was not the normal physical contact of ordinary experience; in fact it is now recognised that whenever any supernatural movements occur, a medium must be present, who (usually unconsciously) supplies the means of action, although the cause may be disincarnate.

The question has been asked if, and how, wireless telegraphy could be used as an intermediary between spirit beings and ourselves? This would entail direct control of material force by spiritual or psychic power, which has been shown impossible, for it must be realised that "wireless" is only another form of material force, and different only in degree and method of transmission to any other material force. To use "wireless" the spirits would have to act through a person on this side who would, consciously or unconsciously, be the real person manipulating the force, and only influenced to do so by the "other side." There is nothing in "wireless" which could make it any more sensitive to spirit influence than light, magnetism or gravitation.

"THE DRAMA OF EUROPE."

To the Editor of LIGHT

SIR,—I am obliged to the Rev. G. Vale Owen for his correction of my statement. It will express my meaning better to say "Jesus sought no money." Doubtless money offerings were made for daily needs, but it would seem that when asked for the Temple tax, even the modest half-shekel (about a shilling of our money) was not forthcoming.

Yours faithfully,

S. DE BRATH.

Weybridge.

THE ONLY PRACTICAL METHOD OF FITTING SHOES.

BABERS, although shoe sellers, are primarily Foot-Fitters and the service they render is based upon the fact that measuring the foot from heel to toe is fundamentally wrong. Babers, therefore, adopted the method of measuring from heel to ball and fitting that part of the foot snugly and in such a way as to leave the toes in perfect freedom; whilst the arch of the foot is adequately supported where support is needed. This is where ordinary boots and shoes fitted in the usual method fail in their purpose of foot protection. This may be proved by having your shoes fitted by the aid of the X-Ray machine at Babers.

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Osmos Salts are sold by all Chemists at 1/8 per bottle; or will be sent free on receipt of remittance.

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RAYS AND REFLECTIONS.

I like the sentiment expressed in a recent personal letter from one of our ablest contributors, who writes: "How could one live if it wasn't for death!" Another pregnant remark by one of our psychic scientists deserves also to be repeated. It is that "psychic investigation must be more observational than experimental." That is so obvious that it is wonderful how many investigators miss the point by demanding that the study of phenomena shall be put on the same level as, say, experiments in chemistry, to be carried out at will.

On the question of the Wilde scripts of Mrs. Travers Smith, I have expressed some very definite views in favour of their authentic nature, based on observation and ordinary reasoning. But I have no doubt there are appearing, and will appear, long, laboured and fine-spun theories to account for them in some speculative way, calling in the Unknown to explain away the Known—the Improbable to abolish the Probable.

Let me illustrate the matter in a personal way. In a West End street I see, passing on the opposite side of the street, two friends of mine—Green and Brown. They are in close confab, and Green is talking and gesticulating excitedly. As they are so closely occupied with their own affairs I do not attempt to overtake them.

On arriving home, I recall the incident and it seems unlikely: I can find half-a-dozen reasons for doubting the evidence of my eyes. In the first place, I have long been under the impression that the two men were strangers to each other, although not to me. They reside in widely-separated suburbs of London, and I know of no business which would bring either of them to the locality in which I saw them. Again, Green is not an excitable man—he is usually a model of composure. I conclude, at last, that I must be under some delusion in supposing that I really saw them. But later in the week I meet Brown and find that my senses did *not* deceive me. The men were really there together: the whole matter is satisfactorily explained and the mystery cleared up.

Now I have had this kind of experience again and again, not only in everyday life but also in the "psychic realm," and so have learned the danger of rejecting the results of ordinary observation in favour of remote and ingenious theories. Nearly every time the commonplace explanation was found to be right and the uncommonplace one was wrong. Any variation is usually found to be in the matter of details. Jones is seen by a dozen people in a certain place. Nearly all the witnesses give a different account of what Jones was wearing, what he was doing, how he looked. But they are all agreed that Jones was *there*. The man who lightly describes another person's experience as the result of illusion, to be accounted for by some unusual explanation, is likely to find himself wrong in nine cases out of ten, for the average man is not at all imaginative. There is nearly always some solid basis for what he describes as an eye-witness.

It has been said that Life is all an illusion. It may be. But I have observed that it is never safe to treat it as an illusion, because the result may turn out to be something real enough and painful enough to satisfy the most ardent realist. Of two explanations of a thing it is better to take the simplest, the nearest and the most ordinary. The rule has its exceptions, but it is a good working principle.

D. G.

EGYPTIAN CIVILISATION AND THE SOUTH AMERICAN RACES.

Mr. Morris Hudson (Bathampton) writes:—

When I read in *LIGHT* recently the interesting letter of Major R. A. Marriott, recounting the communications received through a medium in 1909, stating that the Egyptian civilisation was originally derived from South America, I was reminded that when in 1881 I was crossing the United States by the newly-opened Southern Pacific Railway, I purchased from a newspaper correspondent a specimen of Aztec pottery which he had just acquired at Santa Fé, the capital of New Mexico. This pottery is carefully glazed and decorated with that bird's head which is characteristic of Egyptian bird-headed human figures. This enables me to-day in one respect to confirm the statement referred to in Major Marriott's letter, that the Egyptian civilisation was derived from South America.

Mr. Hudson encloses us the photograph of the piece of pottery which, unfortunately, is not suitable for reproduction, but the bird's head is distinctly reminiscent of the figures to which he alludes: the head may be that of the ibis.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

HYDESVILLE AND THE FOX SISTERS.

In the old wilderness of superstition now blooms the immortal flower of Reason. The whole world of humanity is rapidly approaching a transition stage—is passing from death unto spiritual life. What rapid progress has been made since the dawn of the Spiritual era, March 31st, 1848!

It was not the superior wisdom of the celebrated Fox sisters that produced the astounding results, but the wisdom of Dr. Benjamin Franklin, George Fox, Thomas Paine, Elias Hicks and a host of worthy spirits that might be named, when they found the young children, Margaret and Catherine Fox, near Bath, Canada, their ability to realise from aura surrounding these children about the year 1843, that they could make them available to demonstrate the highly important fact of immortality, or continued life beyond the grave.

What occurred at Hydesville, Rochester, Corinthian Hall, has been published many times, but for constant new investigators may be repeated. When my friends Isaac and Amy Post, Hicksite Friends and Quakers, became satisfied of the wonderful truth, they wrote Horace Greeley, of the "New York Tribune." He notified their friend, Charles Partridge, both members of Dr. Chapin's Universalist Church. Mr. Partridge went to Rochester, found the report correct, and arranged for the Fox sisters to visit New York City. They arrived June 4th, 1850, and engaged rooms at Barnum Hotel, Broadway, and Maiden Lane. Horace Greeley was their first caller. He advised them to charge five dollars admission fee. Mrs. Ann Leah Fish (then 36 years old), who took the whole management, told Mr. Greeley that would be too much. He feared greatly for their safety, and thought the exorbitant sum would keep the rabble away.

Ann Leah told him she thought it would be decidedly better to follow the direction of the spirits and trust in Providence for protection and success, and charge but one dollar, and if some volunteered to give more it would be acceptable. Mr. Greeley announced their arrival in "The Tribune," and published their rules of order. The editors of "The Tribune" and many other papers were in their rooms daily. Mr. Ripley used to say, "Ladies, you are the lions of New York."—From "Hydesville in History," by M. E. CADWALLADER.

THE DIGNITY OF MATTER.

I have found many religious men who, while believing that unseen beings, departed friends and kindred, hover around, and spiritually influence us, yet feel a repugnance to the idea, that they can commune with us openly, visibly, sensuously, through material agencies. This feeling may seem very high and spiritual; but it is, in fact, very low and earthly. There lurks in it the old falsehood, that matter is essentially evil. It draws a line of distinction between

the world of spirit and the world of sense: as if "that" were sacred, and "this" profane; and not each equally the work of God, each in its kind to be pronounced "very good."

The Earth-spirit in "Faust" exclaims:—

Thus at the roaring loom of time I ply,
And work for God the garment thou seest Him by.

And not only do we by our sensuous relations to outward nature learn something of the Divine love and wisdom, but our truest human sympathies and affections are associated with sensuous perceptions.—From "Confessions of a Truth Seeker," by "ANON." (1859.)

THE PERILS OF CREDULITY.

Amateur investigators of psychic matters, playing with planchette, the ouija board, or automatic writing, are much more likely to establish communications with very commonplace personalities who can do them little good or harm, than to find themselves drinking in the wisdom of an archangel or being beguiled by the Prince of Evil. We met a lady the other day who was informed of the death of her husband in battle, through the ouija board, and endured a week of miserable anxiety and sorrow until news came that the officer in question was alive and well. This is the penalty of *dabbling* in the occult; there are any number of undeveloped spirits who are ready to amuse themselves at the expense of the credulous. "Believe not every spirit, but try the spirits whether they be of God." Messrs. Allen and Sawyer still get great enjoyment when they can find a Mr. Pickwick ready to swallow any story they tell him.—From "The Wonders of the Saints," by the Rev. F. FIELDING-OULD, M.A.

CHARLOTTE BRONTE AND THE FAIRY.

"One day in the autumn or winter succeeding Mrs. Bronte's death, Charlotte came to her nurse, wild and white with the excitement of having seen a 'fairy' standing by baby Anne's cradle. When the two ran back to the nursery, Charlotte flying on ahead, treading softly not to frighten the beautiful visitant away, no one was there besides the baby sleeping sweetly in the depths of her forenoon nap. Charlotte stood transfixed, her eyes wandered incredulously around the room. 'But she was here just now!' she insisted. 'I really and truly did see her!' And no argument or coaxing could shake her from the belief." [Marion Harland's "Charlotte Brontë at Home."]

It seems very likely that the "fairy" was the baby's mother, still watching over her child, and momentarily visible to Charlotte. In view of what we now know about apparitions which are really evidential, we must not dismiss offhand such experiences as this, though non-evidential in the strict sense.—From "Man Is a Spirit," by J. ARTHUR HILL.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to imitate his own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

As a solution of this difficulty a well-known expert in the art of public speaking has been for many years past preparing a comprehensive, practical, and fascinating course of training in speaking which can be successfully imparted by a graduated series of postal lessons.

Should you contemplate improving your own speaking powers the A.B.C. Course in Effective Speaking is at your service.

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Such thorough, practical, and efficient tuition (at a moderate fee) is not to be obtained by any other means. All students are personally trained, their work is carefully and competently criticised, and they are guided through the entire course by an authority on public speaking. "Everyone Has Something to Say" describes the Course fully, giving details of fee, synopsis of lessons, &c., and indicating the best means of becoming an effective speaker.

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ANSWERS TO CORRESPONDENTS.

W. A. G.—Thank you. We are sorry the lines are not suitable.

E. E. MANN (Bournemouth).—Thank you for your letter and the information regarding the redemptive work which seems to be conducted with the very best motives.

G. GARSCHADEN (Sydney, Australia).—We are very glad to hear of you, and to have your news. As you did not give any permanent address, we are unable to write to you direct, and shall look forward to hearing further from you when you are settled.

NEW PUBLICATIONS RECEIVED.

"The Answer to Omar Khayyám." By RADIUS. Richard Parsons, 24, Nutfield road, Thornton Heath. (Price, 1/-.)

[A poem in the style of the Rubaiyat, dedicated to Miss Estelle Stead.]

"An Introduction to Regional Surveys." By Sybella Branford and Alexander Farquharson. The Leplay House Press, 65, Belgrave-road, S.W.1. (Price, 2/6 net.)

"Towards the Stars." By H. Dennis Bradley. T. Werner Laurie. (7s. 6d. net.)

"The Case of Lester Coltman." By Lilian Walbrook. With an Introduction by Sir Arthur Conan Doyle. Hutchinson and Co. (4/6d. net.)

PSYCHIC DEBATE AT THE OXFORD UNION.

Mr. H. E. Hunt, of the London Spiritualist Alliance, took part, by request, in a debate on Psychic Phenomena, at the Oxford Union, on the 12th inst. The motion for the debate was, "That this House attributes to supernatural causes what are commonly known as psychic phenomena." In the course of his remarks on the question, Mr. Hunt said:—

there was no essential difference between the psychic medium and the musician, who sensed something finer, and gave it to the dull-eared mob. There were fraudulent mediums, it was true, but against even the professional workers, most of whom were very unlikely to be fraudulent, they must set all those mediums who did these things in their own homes and for their own families.

The objection with which he found it easiest to sympathise was that of the subconscious mind. There was always an objection, but the objection was always different, whereas behind the phenomena was one explanation which though admittedly only a working hypothesis, was the master key to fit all the facts of which our present knowledge was capable.

After an evenly-divided debate, on a division the voting was: for the motion, 74; against, 100. The motion was therefore lost by a small majority.

EDINBURGH ASSOCIATION OF SPIRITUALISTS.—We are asked to record that on Sunday, June 1st, the opening service at the new hall, 9, Gayfield Square, the property of the Association, took place. Mr. Rankin, the Chairman, offered a few introductory remarks, and Mr. Horace Leaf, of London, gave the dedicatory prayer and took charge of the service. We learn that Mr. Horace Leaf remained in Edinburgh during the following week and carried out a very satisfactory week's mission.

OBITUARY: Mrs. R. J. Campbell.—We hear, with regret, of the transition of Mrs. Campbell, wife of the Rev. R. J. Campbell, who passed away at her home in Marine Parade, Brighton, on Thursday, the 12th inst. Dr. Campbell is a man who has earned our deep regard by reason of his fine spiritual work and our sympathies are with him. Although his loss will be great, he will not, we know, grieve as one without hope, but rather feel full assurance that his beloved partner has passed to a better country.

MR. DENNIS BRADLEY'S NEW BOOK.—T. Werner Laurie, Ltd., are just publishing "Towards the Stars," by H. Dennis Bradley. The author of the world-famous book, "The Eternal Masquerade" (now in its sixtieth thousand) has written an enthralling volume on his first adventures in the spirit world. Experimenting as a sceptic, he at once achieved most wonderful and startling results, which soon convinced him of the truth of Spiritualism.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 22nd, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. Abethell. Wednesday, June 25th, 8, Mrs. Edey.

Croydon.—Harewood Hall, 96, High-street.—June 22nd, 11, Mr. Percy Scholey; 6.30, Mrs. Julie E. Scholey.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—June 22nd, 6.30, service. Wednesday, 7.30, Mrs. Elliott, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 22nd, 7, Mr. J. Stuart. June 23rd, 8, spiritual developing circle. June 26th, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—June 22nd, 11, public circle; 7, Thursday, June 26th, 8.15, —, and 7, Thursday, 8.15, public meeting.

Peckham.—Lausanne-road.—Sunday, June 22nd, 11.30 and 7, Thursday, 8.15, public meeting.

London Lyceum District Council.—Battersea Town Hall, Lavender Hill, S.W.—Annual demonstration of Lyceum work on Sunday, June 22nd, at 3 p.m. A welcome to all.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 22nd, 11, Mrs. M. E. Golden; 3, Lyceum; 7, Mrs. Nellie Melloy.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—June 22nd, 11 and 6.30, Mr. Ella.

Central.—144, High Holborn.—June 20th, 7.30, Mr. and Mrs. Wheyman. June 22nd, 7, Mr. Ella.

St. Paul's Christian Spiritualist Mission.—5b, Dagnell Park, Selhurst, S.E.—June 22nd, 7, Mr. H. Carpenter. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 22nd, 6.30, Service, Holy Communion and Address. Healing Service, Wed., June 25th, 7 p.m.

IN MEMORY OF LINCOLN.—A group of American Civil War veterans in London, on May 30th, laid a wreath at the foot of the statue of Abraham Lincoln. It bore the inscription, "He lived for others. He ever lives."

An interesting article by Sir Oliver Lodge, F.R.S., on "Inside the Earth and Out," appears in the June number of the "Scientific American." It deals with the probable cause of earthquakes, and includes a hypothetical origin of the moon, and the "flotation" theory of continents. The article is written with a minimum of technical terms—which will appeal to the ordinary reader.

A FAREWELL SOCIAL to Mr. and the Rev. Lily Lingwood-Smith, of Adelaide, Australia, will be held in Westbourne Hall, 26, Westbourne Grove, Bayswater, W.2, on Saturday, July 12th, at 7.30. Dr. Abraham Wallace will occupy the chair. Tickets can be obtained from the Honorary Organiser, Mr. Horace Leaf, at 51, Westbourne Gardens, Bayswater, W.2, at 2/4 each, including entertainment tax. Mr. and Mrs. Lingwood-Smith are leaving England on July 17th, on their return home, and it has been felt desirable that our Australian visitors should receive a token of the warm appreciation felt for their excellent work amongst us.

EVEN though the Pythagorean belief that *all things are numbers* is metaphysically false, it is true enough that for many purposes many things can be treated as if they were numbers. Similarly, though modern metageometries have shattered the Platonic faith that "God always geometrizes," and the Euclidean system cannot even be used for calculating certain physical facts, like the motions of Mercury, it still remains true that "geometry" has from the first solved the practical problems of land measurement it was invented to deal with.—F. C. S. SCHILLER, M.A., D.Sc.

Just Published.

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With illustrations. 7s 6d. net.

"It is at once a book of high historical value and of profound literary charm. It once again permits us to pass an hour in spiritual communion with a great soul—'next to the Christ, the highest spiritual being of whom we have an exact record upon this earth.'"—*Sunday Times*.

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,268. — Vol. XLIV.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light." But it should be understood that the Editor does not necessarily identify himself with the views or opinions expressed by correspondents or contributors.

NOTES BY THE WAY.

FIRST follow Nature, and your judgment frame
By her just standard which is still the same;
Unerring Nature, still divinely bright,
One clear, unchanged and universal light.

—ALEXANDER POPE.

"CONTEMPORARY" HAS A LARGE MEANING.

We lately received some mild but mistaken criticism of a spirit communication which recently appeared in these pages. It challenged the attention of the critic, a student of history, as suggesting some apparent anachronisms. It seems that from the standpoint of some observers who have not fully mastered the true inwardness of spiritual existence, an ancient spirit communicator must not show knowledge of events which occurred after his day. Why not? Assuming the actual existence of the communicator, the mere fact of his return must show that while his earth experience was limited to a lifetime in (say) the first century A.D. he is none the less a living consciousness actually contemporary with us who live on earth to-day and surely he can be allowed to speak of the ages intervening since his departure from the material world. That word "contemporary" may bear a larger meaning than is generally supposed. Some years ago we discussed the matter with an archaeologist who believed in ghosts, as he said, but his ghosts were very stereotyped. They remained precisely at the stage of growth at which they departed from earth. He was much troubled by some remarkably evidential scripts couched in old English because here and there the communicator used a phrase or word which was of a later date than his period. But as the communicator was giving his messages during recent years the wonder to us was not that he reproduced so well the dialect of his own date but that it was not even more greatly coloured by words of a later period, since he had lived all through the intervening ages, and probably met and conversed with hundreds of spirits of a later day and become familiar with their ideas and phraseology.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription
22/- per annum.

WHAT IS THE USE OF IT?

The utilitarian mind is always an interesting study, especially when it pursues its study of the uses of things to the exclusion of their purpose in beautifying life. But it is quite correct within its limits. Everything in the Universe is designed to serve some special use. But it is rather surprising sometimes when the question is put in such a stark form as "What is the use of Spiritualism?" Because the reply is so obvious that the humblest Spiritualist could answer it in overwhelming fashion. The other day we were asked, "What is the use of the moon, if it has no inhabitants?" That inquiry was also easily met. The uses of a planet need not be confined to producing a population. The use of fairies was another question that cropped up. This, of course, pre-supposed that fairies actually exist. But as that has yet not been conclusively settled, we preferred to reply on the basis of the *idea* of fairies, i.e., What is the use of the idea? We think it is a conception that adds to the beauty of life. It gives colour, romance, purity and freshness to a view of life that without it might be very drab and commonplace, not to say squalid. We could make out a good case for fairies even on these abstract lines. We never forget Gradgrind and Bounderby and that insufferable boy Bitzer, as depicted in Dickens's "Hard Times." Those deplorable people believed only in "facts and figures"—fairies were anathema to them. Their minds, as a consequence, became dry and mechanical; and they are rightly held up as awful examples of the results of cutting off the springs of fancy and imagination. We have more hope of the people who believe in some spiritual elements in life—even if these are only elves and banshees—than of those who would reduce everything to cold scientific fact.

* * * *

THE INVIOLEABLE THINGS.

We have a sufficient faith in the ideal world to believe that it can never be degraded—that it is proof against all defilement. Continually the grosser souls amongst mankind endeavour to use beautiful things for their own base ends, just as they would, if they could, turn all the finer forces to commercial account, and, as an old Spiritualist once expressed it, harness the angels to their ploughs. But always the essential things escape them—the pure essences fly from their coarse handling, and they are left with only the husks—the physical externals. Having nothing in their composition which would enable them to deal with anything but material forces, they are forever baulked in any really sacrilegious ends. They could never materialise an ideal—it is beyond them. If it were not, then we might well speak of degradation; then indeed there would be debasement—profanation. Only the true souls can bring the ideal into practical reality, and then it is never degraded for it is made to serve the highest human ends.

SOME OLD-TIME GHOST STORIES.

(FROM THE COLLECTION MADE BY MR. T. M. JARVIS AND FIRST
PUBLISHED UNDER THE TITLE "ACCREDITED GHOST
STORIES" IN 1823.)

APPARITION TO THE LATE MARQUIS OF LONDONDERRY.

It is now more than twenty years since the late Lord Londonderry was, for the first time, on a visit to a gentleman in the north of Ireland. The mansion was such a one as spectres are fabled to inhabit: it was associated with many recollections of historic times; and the sombre character of its architecture and the wildness of its surrounding scenery were calculated to impress the soul with that tone of melancholy and elevation which, if it be not considered as a predisposition to welcome the visitation of those unearthly substances that are impalpable to our sight in moments of less hallowed sentiment, is indisputably the state of mind in which the imagination is most readily excited, and the understanding most favourably inclined to grant a credulous reception to its visions.

The apartment, also, which was appropriated to Lord Londonderry was calculated to foster such a tone of feeling, from its antique appointments; from the dark and richly carved panels of its wainscot; from its yawning width and height of chimney, looking like the open entrance to a tomb, of which the surrounding ornaments appeared to form the sculptures and entablature; from the portraits of grim men and severe-eyed women, arrayed in orderly procession along the walls, and scowling a contemptuous enmity against the degenerate invader of their gloomy bowers and venerable halls; and from the vast dusky, ponderous, and complicated draperies that concealed the windows, and hung with the gloomy grandeur of funereal trappings about the hearse-like piece of furniture that was destined for his bed.

Lord Londonderry, on entering his apartment, might have received some painful depressions and misgivings of the mind; surrounded by such a world of melancholy images, he might perhaps feel himself more than usually inclined to submit to the influences of superstition. It is not possible that these sentiments should have been allied to any feelings of apprehension. Fear is acknowledged to be a most mighty master over the visions of the imagination: it can "call spirits from the vasty deep," and they do come when it does call for them: it trembles at the anticipation of approaching evil, and then encounters in every passing shadow the substance of the dream it trembles at. But such could not have been the origin of the form that addressed itself to Lord Londonderry: fear is a quality that was never known to mingle in the character of a Stewart.

Lord Londonderry examined his chamber; he made himself acquainted with the forms and faces of the ancient possessors of the mansion, as they sat upright in their ebony frames to receive his salutation; and then, after dismissing his valet, he retired to bed. His candles had not been long extinguished when he perceived a light gleaming on the draperies of the lofty canopy over his head. Conscious that there was no fire in the grate—that the curtains were closed—that the chamber had been in perfect darkness but a few moments before, he supposed that some intruder must have accidentally entered his apartment; and, turning hastily round to the side from which the light proceeded, saw, to his infinite astonishment, not the form of any human visitor, but the figure of a fair boy, who seemed to be garmented in rays of mild and tempered glory, which beamed palely from his slender form, like the faint light of the declining moon, and rendered the objects which were nearest to him dimly and indistinctly visible. The spirit stood at some short distance from the side of the bed. Certain that his own faculties were not deceiving him, but suspecting he might be imposed on by the ingenuity of some of the numerous guests who were then visiting in the same house, Lord Londonderry proceeded towards the figure—it retreated before him—as he slowly advanced, the form with equal paces slowly retired: it entered the gloomy arch of the capacious chimney, and then sank into the earth. Lord Londonderry returned to his bed, but not to rest: his mind was harassed by the consideration of the extraordinary event which had occurred to him.—Was it real?—Was it the work of the imagination?—Was it the result of imposture? It was all incomprehensible.

He resolved in the morning not to mention the appearance till he should have well observed the manners and countenances of the family: he was conscious that, if any deception had been practised, its authors would be too delighted with their success to conceal the vanity of their triumph. When the guests assembled at the breakfast table, the eye of Lord Londonderry searched in vain for those latent smiles—those conscious looks—that silent communication between the parties, by which the authors and abettors of such domestic conspiracies are generally betrayed. Every thing apparently proceeded in its ordinary

course: the conversation flowed rapidly along from the subjects afforded at the moment, without any of the constraint which marks a party intent upon some secret and more interesting argument, and endeavouring to afford an opportunity for its introduction. At last the hero of the tale found himself compelled to mention the occurrence of the night: It was most extraordinary—he feared that he should not be credited—and then, after all due preparation, the story was related. Those among his auditors who, like himself, were strangers and visitors in the house, were certain that some delusion must have been practised; the family alone seemed perfectly composed and calm. At last, the gentleman whom Lord Londonderry was visiting interrupted their various surmises on the subject, by saying: "The circumstances which you have just recounted must naturally appear most extraordinary to those who have not long been inmates of my dwelling, and not conversant with the legends connected with my family; to those who are, the event which has happened will only serve as the corroboration of an old tradition that long has been related of the apartment in which you slept. You have seen the Radiant Boy—he content—it is an omen of prosperous fortunes. I would rather that this subject should no more be mentioned."

APPARITION SEEN BY MR. WALKER, CURATE OF WARBLINGTON, IN HAMPSHIRE.

The following letter from Mr. Caswell, the mathematician, was found among Dr. Bentley's papers:—

"Sir,—When I was in London, April last, I fully intended to have waited upon you again, as I said, but cold and lameness seized me next day: the cold took away my voice, and the other my power of walking; so I presently took coach for Oxford. I am much your debtor; and in particular for your good intentions in relation to Mr. D., though that, as it has proved, would not have turned to my advantage: however, I am obliged to you upon that and other accounts, and, if I had opportunity to show it, you should find how much I am your faithful servant. I have sent you enclosed a relation of an apparition: the story I had from two persons, who each had it from the author, and yet their accounts somewhat varied, and, passing through more mouths, has varied still more; therefore I got a friend to bring me to the author's, at a chamber, where I wrote it down from the author's mouth; after which I read it to him, and gave him another copy. He said he could swear to the truth of it, as far as he is concerned; he is curate of Warblington, bachelor of arts of Trinity College in Oxford, about six years' standing in the university; I hear no ill report of his behaviour here; he is now gone to his curacy; he has promised to send up the hands of the tenant and his man, who is a smith by trade, and the farmer's men, as far as they are concerned. Mr. Brinton, the rector, would have him say nothing of the story; for that he can get no tenant, although he has offered the house for ten pounds a year less. Mr. P., the former incumbent, whom the apparition represented, was a man of a very ill report, supposed to have got children of his maid, and to have murdered them; but I advised the curate to say nothing himself of this last part of P., but leave that to the parishioners who knew him. Those who knew this P. say he had exactly such a gown, and that he used to whistle.

"Yours,
"J. CASWELL."

NARRATIVE.

At Warblington, near Havant, in Hampshire, within six miles of Portsmouth, in the parsonage house, dwelt Thomas Perse, the tenant, with his wife and a child, a man servant, Thomas, and a maid servant. At the beginning of August, 1695, on a Monday, about nine or ten at night, all being in bed, except the maid with the child, the maid, being in the kitchen and having raked up the fire, took a candle in one hand and the child in the other arm, and, turning about, saw one in a black gown walking through the room, and thence out of the door into the orchard. Upon this the maid, hastening upstairs, having recovered but two steps, cried out; on which the master and mistress ran down, found the candle in her hand, she grasping the child round the neck with the other arm: she told them the reason of her crying out. She would not that night tarry in the house, but removed to another, belonging to one Henry Salter, farmer, where she cried out all the night, from the terror she was in; and she could not be persuaded to go any more to the house, on

any terms. On the morrow (Tuesday) the tenant's wife came to me, lodging then at Havant, to desire my advice, and have consult with some friends about it; I told her I thought it was a flam, and that they had a mind to abuse Mr. Brereton, the rector, whose house it was: she desired I would come up; I told her I would come up, and sit up or lie there, as she pleased; for then, as to all stories of ghosts or apparitions, I was an infidel. I went thither, and sat up the Tuesday night with the tenant and his man servant: about twelve or one o'clock I searched all the rooms in the house, to see if anybody was hid there to impose upon me. At last we came into a lumber room: there I, smiling, told the tenant that was with me that I would call for the apparition, and oblige him to come. The tenant then seemed to be afraid; but I told him I would defend him from harm, and then I repeated: "Barbara, celarent Darii," etc.; on this the tenant's countenance changed, so that he was ready to drop down with fear; and I told him I perceived he was afraid, and I would prevent its coming, and repeated—"Baralippton," etc.; then he recovered his spirits pretty well, and we left the room and went down into the kitchen, where we were before, and sat up there the remaining part of the night, and had no manner of disturbance. Thursday night the tenant and I lay together in one room, and the man in another room; and he saw something walk along in a black gown, and place itself against a window, and there stood for some time, and then walked off. Friday morning, the man relating this, I asked him why he did not call me, and I told him I thought that was a trick or a flam; he told me the reason why he did not call me was that he was not able to speak or move. Friday night we lay as before, and had no disturbance either of the nights. Sunday night I lay by myself in one room (not that where the man saw the apparition), and the tenant and the man in one bed in another room; and, betwixt twelve and two, the man heard something walk in their room at the bed's foot, and whistling very well; and at last it came to the bed's side, drew the curtain, and looked on them; after some time it moved off; then the man called to me, desired me to come, for that there was something in the room went about whistling. I asked him whether he had any light, or could strike one; he told me, no. Then I leaped out of bed, and, not staying to put on my clothes, went out of my room and along a gallery to the door, which I found locked or bolted; I desired him to unlock the door, for that I could not get in; then he got out of bed and opened the door, which was near, and went immediately again to bed. I went in three or four steps; and, it being a moonshine night, I saw the apparition move from the bedside, and clap up against the wall that divided their room and mine. I went and stood directly against it, within my arm's length of it, and asked it, in the name of God, what it was that made it coming disturbing of us. I stood some time, expecting an answer, and, receiving none, and thinking it might be some fellow hid in the room to fright me, I put out my arm to feel it, and my hand seemingly went through

the body of it, and felt no manner of substance till it came to the wall; then I drew back my hand, and still it was in the same place. Till now I had not the least fear, and even now had very little. Then I adjured it to tell me what it was: when I had said those words, it, keeping its back against the wall, moved gently along towards the door; I followed it, and it, going out at the door, turned its back towards me: it went a little along the gallery, and it disappeared where there was no corner for it to turn, and before it came to the end of the gallery where were the stairs. Then I found myself very cold from my feet as high as my middle, though I was not in great fear: I went into the bed betwixt the tenant and his man, and they complained of my being exceeding cold. The tenant's man leaned over his master in the bed, and saw me stretch out my hand towards the apparition, and heard me speak the words: the tenant also heard the words.

The apparition seemed to have a morning gown of a darkish colour; no hat, nor cap, short black hair, a thin meagre visage, of a pale swarthy colour; seemed to be of about five and forty or fifty years old; the eyes half shut, the arms hanging down, the hands visible beneath the sleeve; of a middle stature. I related this description to Mr. John Lardner, rector of Havant, and to Major Batten, of Langstone, in Havant parish; they both said the description agreed very well to Mr. P., a former rector of the place, who had been dead above twenty years. Upon this the tenant and his wife left the house, which has remained void ever since.

The Monday after last Michaelmas day, a man of Chodson, in Warwickshire, having been at Havant fair, passed by the aforesaid parsonage house about nine or ten at night, and saw a light in most of the rooms of the house. His pathway being close by the house, he, wondering at the light, looked into the kitchen window, and saw only a light; but, turning himself to go away, he saw the appearance of a man in a long gown: he made haste away; the apparition followed him over a piece of glebe land of several acres to a lane which he crossed, and over a little meadow; then over another lane to some pales, which belong to farmer Henry Salter, my landlord, near a barn, in which were some of the farmer's men and some others. This man went into the barn, and told them how he was frightened and followed from the parsonage house by an apparition, which they might see standing against the pales if they went out: they went out, and saw it scratch against the pales and make a hideous noise; it stood there some time, and then disappeared: their description agreed with what I saw.

This last account I had from the man himself, and also from the farmer's men.

THOMAS WILKINS,
Curate of Warburton.

December 11th, 1695, Oxon.

(To be continued.)

BROADCASTING SPIRIT VOICES: A PROJECTED EXPERIMENT.

To the Editor of LIGHT.

SIR,—A notice will appear in the advertisement columns of this issue and two succeeding numbers referring to an attempt to broadcast the direct voices of spirits, in bright light. This was a pet idea of the late Dr. Ellis Powell, who, when with us, advocated this on several occasions, notably at Queen's Hall, when chairman of the Rev. George Vale Owen's meeting. Since his crossing he has referred to it on quite half-a-dozen occasions through different mediums, and is as keen to see it tried as ever he was on earth. Our spirit friends see little difficulty in transmitting the voices, but, as they themselves pointed out, the difficulty is in hearing the questions put by members of the audience. The ectoplasmic cord, generated at a séance, only encircles the sitters, and cannot be stretched to girdle a large hall, and, inasmuch as phenomena can only manifest where the power is (within the circle) it was feared the spirits would not hear the questions asked. Of course, walls do not exist for spirits, and though the séance room may be a considerable distance away, it is all one plane to them, and we are all clearly visible. But the carrying power of our voices is a different matter, and, it was thought, might prove a barrier. However, the spirits made the suggestion that they would station themselves in various parts of the large hall and carry questions into the séance-room, so I hope this trouble will be surmounted.

At perhaps about the time Sir Oliver Lodge was penning his letter on broadcasting, I was sitting with a direct voice medium, when Dr. Ellis Powell manifested and gave utterance to the following: "I have seen the apparatus for transmitting our voices, and Sir William Crookes and Sir William Preece and others are heartily co-operating in making the experiment a success. Our voices at present are confined to far too limited an audience. We desire that all shall obtain evidence, and it will be our duty to produce it. I have not been robbed of my thunder yet, and Mr. Stead and others interested in the matter may

address you. But our great wish is that a larger part of the public should be approached, and conviction brought home to it. The veil between us is getting thinner year by year, and will ultimately be swept away; meanwhile in bringing hope and comfort to so many who need it, outside the usual channels, we get work giving us much happiness."

I have not made any arrangement for introducing it to the general public. It is an experiment, and I confine it at present to Spiritualists, but it is a curious coincidence that this subject should be referred to, at the same time, in varying ways by such distinguished men as Sir Oliver Lodge and Dr. Ellis Powell. Many regard the communion and the messages received as so sacred that any publicity is repugnant to them. That feeling must be respected, and in hundreds of instances I have done so in reporting séances. Yet others regard the privilege of hearing these voices, and the messages they convey, as not being for them alone, but for the help of others who have not such opportunity of investigating. We may safely trust the spirits so to deal with the subject that the most sensitive will not be hurt.—Yours, etc.,

R. H. SAUNDERS.

Surbiton.

June 20th, 1924.

*. By an odd coincidence, after receiving Mr. R. H. Saunders' letter, we turned casually the pages of Mr. Dennis Bradley's remarkable new book, "Towards the Stars," and came on the following passage on p. 220:—

We asked Dr. Barnett whether it would be possible to install a wireless receiver in a room and broadcast his and other spirit voices throughout the world.

DR. BARNETT: "This is possible and could quite easily be done. This experiment will be made in the near future, and the whole world will be able to listen to the spirit voices of another sphere."

This passage is part of a description of a direct voice séance with the medium George Valiantine, at which Marconi was present, and is very apposite to the subject of Mr. Saunders' letter.—Ed.

LIFE AND ITS MIRACLES.

[From an article, "The Wonder of Science," by Mr. Robert Blatchford, in "The Clarion," of the 6th inst., we take, by permission, the following excerpts.]

I was reading that remarkable new book by Sir Oliver Lodge, "Making of Man," when I came upon the following pregnant footnote:—

In a chrysalis, I understand that the structure of the larva has disappeared into formless pulp, with the exception of the nervous system; and that this has the power of reconstructing, or rather constructing, the finished insect from the protoplasmic mass.

What is the nervous system and how does it accomplish its apparently miraculous work? Some thirty years ago I amused myself for a while with the curious processes in the evolution of the common gnat. Noticing some black smuts in the rain tub I fished a couple out with a spoon and looked at them with a magnifying glass. I found they were perfectly shaped canoes with a peaked stem and stern and a concave deck. They were made of black paper cylinders, like honey-comb, the cylinders fixed vertically so that one end was in the air and the other in the water. These boats are made by the common gnat, who chews decayed wood, munches it into paper and moulds it into pipes of uniform thickness. In each pipe the creature lays an egg. When all her eggs are deposited I believe she dies.

In the course of a few days the eggs hatch out and the larvæ take the water. They are like thin straight shrimps, colourless and transparent, with plumes of hair or feathers at the head and at the other end a spike or tail. They swim in angles and under water, and when they want to breathe they hang head downwards and breathe through their tails.

This goes on for a day or two when they become dormant and lie lengthways on the surface of the water. After a while they split open and out of the empty skin or shell comes the pupa. This creature in no way resembles the larva. It is a brown dish with a dark bullseye in the centre, and on one side a small leg or propeller. It does not swim in angles but in a series of rapid wriggles and in due course it comes to the surface; goes to sleep and splits open to give birth to the gnat.

The gnat is nothing like the pupa from which it emerges. It is a beautiful insect with black lace wings, a corselet of polished jet, long quivering antennae, a chin-chilla cape and a crown of glorious black plumes. It spreads its wings to dry in the air and, standing on the shell it has come from, sails across the tub. And then it flies away, to build canoes or be gobbled by a swallow as the fates will.

Now, come back to Sir Oliver Lodge. The structure of the larva has turned into formless pulp. The larva is the shrimp-like creature. Inside the pupa, or chrysalis, which is the small flat disc, there is a nervous system and a creamy mass of protoplasm. That nervous system has to create, out of the creamy mass, a beautiful winged insect. How is it done?

Does what science calls "the nervous system" consciously construct the fly as a mechanic constructs a sewing machine or an artist paints a picture? Or does the nervous system produce the fly as the poppy seed produces the flower? And how does the poppy seed produce the flower?

One day I found in the garden a big fat hideous kind of caterpillar. It had two queer fans behind its head, like the ears of an elephant. I put it on the wall in the sun, on a branch of a William Allen Richardson rose, and my daughter and I watched it develop into a hawk moth of the Death's Head kind. In an hour or two the big black ears grew into broad and graceful wings, and as we watched the creature the pattern gradually appeared on wings and body, the legs grew and the colours came out before our eyes. In the dusk the creature flew away a finished moth. All done by the nervous system? All part of the mystery of life.

Ages ago, when I used to go a fishing, we used wasp grubs for bait. The wasp grub is a fat white maggot. When the larva reaches the pupa stage it does not put on a hard chrysalis shell. It just remains a fat white grub, but stiff and inert. I kept some under a tumbler and watched them develop.

Here was a dead white skin, inside which was a creamy pulp—and a nervous system. The action of that nervous system was absolutely weird. The first change in the grub was a gradual compression at the waist and neck. Then one morning I found the outlines of the legs, the wings and the eyes just very faintly marked on the skin exactly as though some artist had drawn them with a delicate grey pencil. The markings deepened day by day. The bars came across the abdomen. Then the artist took a fairy brush and put the yellow bars in a faint wash. And so gradually and by visible stages the fat white grub was transformed into a wasp, and the wasp flew away with a buzz and went about its appointed task.

Reasoning by analogy is not conclusive, but it is admissible. If a grey grub can out of a mass of pulp create a graceful, swift and beautiful coloured fly, why may

not a human being create a psychic body? We say matter is needed. But we have more elaborated and varied matter to work with than the grub. The psychic body is invisible and impalpable to us. Granted. But our sensuous range is limited. We cannot see air, nor heat, nor gravity.

And now I come back to Sir Oliver Lodge, who rather rattles me with his allusions to the ether. Somehow, and for some reason, I cannot "think" ether. Indeed I am no longer sure that I can think matter. But here is a suggestion of Sir Oliver's:—

Very well, then, let us, without undue presumption, attempt a working hypothesis, which is suggested though not enforced by the facts. A working hypothesis is very useful in stringing facts together; if the thread breaks a better one can be found: it is the pearls that are of value, not the thread.

So, just as Life is known not to operate directly on the muscles, but indirectly through the nerves and central ganglia, we may now take a step further, and surmise that it may be operating even on the ganglia through the Ether; and that in all probability Life's direct connection is not with Matter at all, but with its etherial counterpart. We may note that thus, in reality, all Matter is normally moved. Atoms do not come into actual contact, they act on each other across space, in mechanism, just as really though not so obviously as they do in Electricity and Magnetism and Light.

Really it would seem that Shakespeare's flight of fancy was almost if not quite material fact and that "we are such stuff as dreams are made of." If lead is not solid and pulp can conjure itself into a bee, an eagle, or a Shakespeare, who shall presume to say of life or death that such or such a consummation is impossible. An Englishman claims to have perfected a "death wave" which will destroy distant ships or aeroplanes, and a French savant is seeking for the "thought waves" which will enable human beings in harmony to converse with each other over long distances without words.

Yes, science is important and we want to hear about it, but only those can tell us who really know, and most of those cannot put it in a form so simple and colloquial that we shall understand it. Again and again in reading books of modern science I am pulled up and baffled by my failure to follow the author in his technical demonstrations. Who can translate the terms of science, or is it possible to translate into plain English propositions of ideas for which there are no words but such as are quite foreign and unfamiliar to our ears?

What, for instance, is the vital force, the motor power, of birds and insects? Watch a house-fly, hovering on the wing, he will suddenly make a darting backward loop, too swift for the eye to follow. We know something of the horse-power of aeroplane engines. Whence comes the horse-power of the gnat, who can revolve his flimsy wings at a speed of 6,000 revolutions a minute? Consider the fecundity of the common aphid, or green fly, the amazing muscular strength of the beetle. There is some force in nature with which no mechanical power can compare.

But our newspapers do not trouble about such things: they are too busy with the human sins and follies of the hour.

PSYCHIC PHENOMENA AND THE SCIENTIFIC ATTITUDE.

By D. G. GRINLING.

I am one of those who have become absolutely convinced of the survival of human personality after the casting-off of the body. This conviction has been produced not only by the study of psychic manifestations; but also by homely, often trivial, and wholly personal messages received constantly from regular communicators in the next state of existence. My conviction is derived mainly through intuitional channels and depends very little upon the information acquired by the sense-organs which are not always trustworthy.

My faith is not likely to commend itself to the scientific and materialistic mind, yet it is very sacred to the one who holds it; it changes the whole outlook upon life and the universe, and makes discernible a clear stream of gold running through all manifestations of life, turning chaos into order, and corruption into incorruptibility. It makes it possible to dwell upon the thought of infinity without a sense of horror.

The man of science is usually unconcerned with intuitional conviction; it has no place, less than a place, in his scheme of the universe. He is interested mainly in matter and the forces which act upon matter. He is fairly certain—in many cases profoundly certain—that these forces are entirely physical in character.

The real scientist—by which term I mean an unbiased seeker after truth—must be distinguished definitely from the pseudo-scientist, a prejudiced specialist whose outlook upon the universe and its manifold phenomena is invariably constricted by the rules and regulations of the particular branch of science which he has made his life-long study.

The real scientist is a *rara avis*, the "pseudo" unfor-

unfortunately is a very numerous tribe. It is very important to draw a clear line of demarcation between the two species. To distinguish between them is not a difficult task. The "pseudo" is usually narrow, supercilious, and inclined to arrogance. A certain phenomenon must be interpreted in a certain way, because, forsooth, he has constructed the hypothesis.

The real man of science, intent only on truth wherever the search may lead him is, above all things, humble. He sits as a questioning child before the mysteries of life and is not content with a partial answer. He proclaims his wisdom, by admitting his lack of understanding. Alas! the type is rare.

Unwillingly, I must dwell upon the pseudo-scientist, because he is both so numerous and so powerful. His power lies in his influence upon other men, and especially upon those men who have a great command of material wealth, for too often the strings of their money bags are loosened and the contents poured out and placed at his disposal for ends which are often utterly opposed to human welfare—the production of diabolical engines of destruction. Suffice it that men of this class have great power over the thought of countries and continents.

Their attitude to psychic phenomena may be thus expressed: "We do not believe in it." The more enlightened ones, however, would probably say something like this: "The subject is an interesting one. If the conditions of experiment are left solely to us, we are prepared to investigate it. If you can bring forward a medium in whose presence the alleged phenomena will take place, under our conditions, we cannot but be convinced and in this event we should stop our incessant opposition and disparagement. The medium must come to our private laboratories. Before the sitting he will be stripped and searched, and provided with a garment made in one piece; he will be tied hand and foot to his chair, or his hands and feet will be held by two scientists of recognised integrity. His phenomena must be produced in light sufficient to observe every object, and any movement in the room. Every experimenter must be visible to all throughout the experiment.

"If under these conditions a heavy table is lifted into the air and floats above our heads; if matter passes through matter; if the table spells out connected and evidential messages, whilst the medium is immobile and under strict control—if all these test conditions are complied with to our satisfaction, then there are only two courses open to us. First, we can say with conviction that physical phenomena are proved to be real, although they may not negative the idea that such phenomena are of no real importance, as being probably the outcome of morbid psychological states."

Now, how are we to deal with these agglomerations of "eels and china shop bulls"? Shall we, who are convinced of the reality of such phenomena, ignore these people? By no means, for they certainly will not ignore us, inveterate curiosity alone will prevent that.

Our future work then is to find a medium or mediums whose psychic power is so great that the various phenomena can be produced under the scientist's conditions, or in spite of them.

If the experiments of Sir William Crookes with D. D. Home could be repeated before a modern scientific assembly, I think the phenomena would be received very differently, for public intelligence has advanced during the last fifty years. Crookes had to face utter disbelief, bitter scepticism and even imputations of dishonesty and insanity. A modern Crookes championing a modern Home would not to-day be reduced to such straits as these. Even in these days of progress and enlightenment, there might be a storm of denunciation, but it would be nothing like so virulent.

Our almost insuperable difficulty lies in the mediums themselves, who, with the best will in the world, cannot face these crucial and unsympathetic experiments over and over again. For constant repetition would assuredly be demanded; as confidence in things so new and so contrary to general experience would need continual fortifying.

It is noticeable that scientists rarely make allowance for the mental factor; they seem to be unaware that the medium requires tranquillity, passivity and confidence in the sitters, which are essential to the complete success of psychic experimentation. They provide, usually, a cold, bare room, a bleak, unsympathetic mental attitude, weighing machines, thermometers, cameras, discs, dials and a hundred and one sensitive mechanical devices, all provided to relieve them of the strain of using their own sense organs as instruments of observation.

The psychic power can rarely flow under these conditions; it is dried up at its source like a stream in a time of drought. Here is mental drought, a more insidious kind, with effects more far-reaching!

When the pseudo-scientists change their mental attitude from one of false pride in formulas, to one of humble receptivity, and an earnest desire for further knowledge, then, and then only, will they receive their proof under their own test conditions.

In the meanwhile let us try to induce this mental change, not by brick-bats of abuse, but by refraining from all exaggeration; by presenting the true facts without their frill of theory; by subtly and tactfully forcing these facts home, very gently, but with adamant firmness of purpose.

I set out with the intention of presenting a dispassionate

and unbiassed summing up of the attitude of the majority of modern scientific men towards mediumistic phenomena. I trust I have also made clear the necessity of helping these scientists as much as we can towards a more rational mental outlook, upon the psychic and transcendental side of man's nature.

"THE CONQUEST OF FEAR."

By F. E. LEANING.

Readers of "Nash's Magazine" a few years ago were startled by the strong illumination and vigorous mental grasp shown in certain essays of Mr. Basil King's, and will find those qualities undiminished in the volume, the only one of some twenty of his works at present published in England, which is now awaiting its public on this side. That public should include not only the depressed, the sick, the sad, and the fearful, but all those who need not count themselves among the distressed hosts, but who have friends there. The man who has found such a pearl of price as the conquest of Fear, the universal human enemy, should have as many as possible to share it with, and he has gone the right way to work in basing his message on his personal experience. No testimony carries so much weight as that of the man who can say, "I was blind: now I see!" And there are passages which no one can read without a prancing thrill, unless he has lost that quick sympathy which is the verdure along life's dusty highway.

This book does not deal with phobias, or the curious special fears that some individuals are subject to, but with the broad general forms to which all are liable at some time or other, from the fear of going to bed, in childhood, up to the fear of death in later years. It is with this last only, which forms the final chapter in a lucid and most logically linked series of ideas, that one feels perhaps the least satisfaction; since among the various conquests which lie ahead and are now within reach for some, Mr. King seems to think that physical immortality may be reckoned. This is an idea which is possibly more welcome to his countrymen than to ourselves. If we can ignore this slight taint of materialism, we can profit by the "abundance of life" whose secret is unfolded in these pages. It is no new thing, of course, for from old men have known what the fountain-head of wisdom is. But whenever the ancient "open secret" is proclaimed afresh by some delighted discoverer, those who know are refreshed, and those who do not know may be enlightened; and those who cannot receive it for themselves can always pass it on to others.

The book is difficult to quote from, not because of paucity of material, but because one wants to quote almost *en bloc*. From upwards of a hundred pungent passages the following may be taken as a taste in advance:—

"It is true that to move mountains you only need faith as a grain of mustard seed, but as far as one can judge not many of us have that much."

"Whatever the Fount of Being from which the life-principle first came into the waters of our earth there is no question but that with it came a conquest-principle as well."

"To me it seems basic to the getting rid of fear to know that our trials, of whatever nature, are not motiveless. In our present stage of development we could hardly do without them. So often looking like mere ugly excrescences on life they are in reality the branches by which we catch on and climb."

"Whatever summons us to conflict summons us to life, and life, as we learn from a glance at the past, never shirks the challenge."

"Where there is something to be met, contended with, and overcome, the life-principle is furiously 'on the job.' That life-principle is my principle."

"Man, as at present developed, has shown that he hardly knows what to do with religion, or where to put it in his life. This is especially true of the Caucasian, the least spiritually intelligent of all the great types of our race. It is difficult to mention God to a Caucasian reader without inducing an artificial frame of mind. As there are people who put on for strangers and guests an affected, unnatural politeness different from their usual breezy spontaneity, so the Caucasian assumes at the thought of God a mental habit which can only be described as sanctimonious."

"Wherever the emphasis is thrown on morals as distinct from righteousness there is a tendency to put the weight on two or three points in which nations or individuals excel, and to ignore the rest. It is also a fact that where you find one or two virtues singled out for observance and the rest obscured there you find, too, throngs of outwardly 'moral' people with corroded hearts. The community is 'moral' notwithstanding the back-bitings, heart-burnings, slanders, cheatings, envies, hatreds, and bitternesses that may permeate it through and through."

* "The Conquest of Fear," by Basil King. George Allen and Unwin, London, 5/- net.

EDWARD IRVING AND "THE VOICES."

By THE REV. DR. JOHN LAMOND.

Sir Arthur Conan Doyle, in his address at the Caxton Hall, referred to the phenomena which led to the Irvingite movement and which culminated in the formation of the Catholic Apostolic Church. As I am one of the few men now alive who received at the hands of those conversant with the facts, information as to the beginnings of the movement, I would be glad if you could afford me a portion of your space in which to record these early memories. There can be no doubt that Mary Campbell and her friends who lived at the head of the Gareloch on the Clyde very nearly anticipated the discovery of the Fox sisters in 1848. That Mary Campbell was a medium I have no doubt in my own mind. But she was also a woman of deep personal piety; a woman who embodied in herself all the religious emotion of the Highlands of Scotland. I can well remember visiting the Gareloch on the occasion of the settlement of one of my assistants there. The parish of Gareloch is a *quod sacra* parish taken off the civil parish of Roseneath. I made enquiries about Mary Campbell, and learned with interest that she is remembered in the district. I was taken to the Rowan Tree that was her favourite tree, and under which she spent hours in prayer. It grows by the side of a flowing stream a little way up the hill; a wall encircles the green grassy spot beneath the tree, built by the Rev. Herbert Story, the minister of Roseneath. I confess I lingered beside that tree in deep meditation. It was there in reality that the Irvingite movement began.

MARY CAMPBELL'S MISSION.

Mary Campbell gathered around her a few kindred souls. They held meetings and gradually her influence extended to the other side of the Clyde. There was a family in Port Glasgow who gave themselves wholly to religious exercises. They pondered over the New Testament. They excluded all ordinary reading, even newspapers. This family also came under Mary Campbell's influence, and had a good deal to do with the subsequent manifestations. Phenomena began to appear. The voices were given. But there were far more unusual phenomena than were ever made known to the public. It was said that some members of this circle actually walked on the Clyde! I have no evidence for that statement, further than what was told me by my informant. But that this circle of praying people at the head of the Gareloch were in contact with the supernatural—of that there is no doubt. These extraordinary proceedings attracted the attention of the Rev. Herbert Story, the minister of Roseneath, in whose parish at that time Mary Campbell lived. He knew the Rev. Edward Irving, who had acquired a great reputation as a preacher in London.

THE FRIEND OF CARLYLE.

On reflection, I think, judged by the immediate effects of his preaching, Edward Irving was the greatest pulpit orator that Scotland has ever produced. He was the intimate friend of Carlyle. They had been teachers together in the Kirkcaldy public school. Carlyle wrote of him that but for Edward Irving he would never have known what true brotherhood meant. Strange to say, in his early ministry he never was called to a church in Scotland. He could hardly get a hearing. He was overshadowed by Chalmers, whose assistant he was for a time. But in London his name was on every lip. Mr. Story wrote to Edward Irving of what was taking place at the head of the Gareloch, and Irving at once insisted that Mary Campbell should visit him in London. At this time (about 1829) the church in Regent Square had been built. Mary Campbell found herself in an electrical atmosphere, and suddenly the voices broke out in the Regent Square congregation. The elders and deacons became alarmed. They expostulated with Irving, but Irving could not deny the testimony of his senses; and he went forth into the wilderness with the gates of Regent Square Church shut against him.

THE MOVEMENT IN SCOTLAND.

His preaching after that became more impressive than ever. In Edinburgh, during the meeting of the General Assembly, St. Cuthbert's Parish Church was crowded every morning at six o'clock by an eager congregation to hear the man who was regarded as a modern prophet. When he preached in the Parish Church of Kirkcaldy, so great was the crowd that the galleries of the church fell, and thirty people were killed. In Galloway thirty thousand people gathered to hear him. One Gallovidian said to his neighbour: "Edward Irving is cracked." "Aye, Geordie, man," said the other, "but it is the cracks that let in the light." And so he went on in his meteoric career. He was expelled from the Church of Scotland at Annan where he had been ordained. Whilst still in the strength of his manhood, he died in the City of Glasgow, during a mission he was conducting there. He had believed that some miracle would be wrought and that he would be raised up again in health and strength; but when at length the reality of his departure became apparent he repeated the twenty-third Psalm in Hebrew, and added "In life or

in death we are the Lord's." So died Edward Irving whose ministry in Regent Square Church was so abruptly terminated by the advent of Mary Campbell. His body was buried in Glasgow Cathedral, the only one in modern times, so far as we know, that has found a resting place there.

A VINDICATION OF IRVING.

Carlyle gives it as his view that Edward Irving was craving after some new form of spiritual excitement in order to maintain his reputation as a preacher. I do not think that is the correct view. Edward Irving was an honest man. He was a brave, heroic soul. He would not deny the phenomena he had witnessed, and was prepared to face the consequences of his testimony whatever they might be. And these consequences for him were tragic enough. To be excluded from the church he had built in Regent Square was trying; to be excommunicated by the Church of Scotland that he had served so faithfully must have wrung him to the heart's core. He was a sign and a wonder to all who knew him. I remember the old blacksmith in Gelston Village (who had in his youth been with the Gelston family in London) telling me that he had attended Irving's services in Regent Square. He said in an awed voice: "When Edward Irving preached it seemed as if my Saviour was speaking to me"; surely the highest tribute that could be paid to any preacher. The real explanation of the tragedy that took place in Edward Irving's life was his fidelity to the supernatural phenomena he had witnessed through Mary Campbell. A smaller man would have ignored the phenomena and followed the recognised channels. He was cast in a different mould.

THE CATHOLIC APOSTOLIC CHURCH.

After his death the Catholic Apostolic Church developed along new lines altogether, and the phenomena sank into the background. Indeed, many members of the Catholic Apostolic Church almost ignored Edward Irving, but had there been no Irving there would not have been a Catholic Apostolic Church. He very perceptibly influenced religious thought in England and Scotland. Several of the foremost ministers of the Church of Scotland derived their inspiration from Edward Irving, and he has still a considerable following in America and Germany.

Probably Sir Arthur Conan Doyle is right in his view that Mary Campbell and her friends were too exclusive. Their idea was that the supernatural was reached through the realisation of the inner facts of the religious life. This, of course, would be equally true of Buddhists and Mohammedans, for the supernatural is by no means limited to Christianity. All religions are based more or less on the supernatural. But with the experience of the Fox Sisters in 1848 the knowledge came to mankind that contact with the supernatural depended on a certain psychic temperament; and that anyone endowed with that temperament under suitable conditions, could be the means of producing phenomena of a startling character. Great as was the gain in this direction, there was also a measure of loss of which the history of Spiritualism bears ample evidence.

ONE GREAT PURPOSE OF SPIRITUALISM.

So far as we can see into the future one of the great missions of Spiritualism will be to unite all religions by disclosing their common origin; but if this mission is ever to be fulfilled, there must be the union of the religious impulse with the wider knowledge that Spiritualism has already given to the world. It is the religious impulse that is the driving force, and which makes the facts that have been established a living power in the hearts of men.

I am not aware that any life of Mary Campbell has ever been written, but more than once in the wistful dreaminess of the Highland mind I have seen her spirit reflected—that Highland mind which can pierce beyond the outer covering to the deeper depths of reality. An excellent biography of Edward Irving was written by Mrs. Oliphant.

RADIO AND PSYCHIC SCIENCE.

CAN WE BROADCAST DISCARNATE VOICES?

By I. TOYE WARNER-STAPLES, F.R.A.S.

As an old student of Psychic Science and a recent addition to the ranks of the enthusiastic Comrades of the B.B.C., perhaps a few remarks of mine may be of interest to others. Now to my mind all the *modus operandi* of Broadcasting is singularly akin to that of Psychic Science—and a person conversant with the former should find no difficulty in understanding the latter, in so far as it can be comprehended at the present stage of our knowledge.

To begin with, nothing seems so wonderful to me as the fact that floating around us are innumerable waves of sound and melody, which cannot come into our consciousness unless certain definite conditions are complied with. It is of no use to deny the existence of these sounds for they are a demonstrated fact in the wonderful world of Broadcasting.

But to all who wilfully ignore the vital conditions, they simply do not exist and never will. Now what are some of the most important conditions? Though all the military bands in England were playing at Wembley and being broadcasted by the B.B.C., we, dwellers in the west and north and south, should not hear even a whisper, unless we "tuned in" to the special wave-length used by the London Station. And to be able to receive the melodies we must connect our receiving set to the batteries and aerial. Many seemingly "trifling" little things may go wrong and spoil our reception, and the adjustments are very delicate. Even when we have done everything in our power, there are still the unknown and unmanageable conditions, called "atmospherics," to which we must submit—yet despite all these hindrances we really can and do succeed in hearing with remarkable clearness sounds of all degrees of intensity, from the humming of a bee to the volume of melody produced by massed bands and thousands of human voices!

And now I will venture on a prophecy which will, I believe, be fulfilled in my own lifetime. We have listened to the voices of human beings in the flesh. The next step is to broadcast the voices of those who have cast off this grosser body for one of a more etherial nature, made probably (as Sir Oliver Lodge believes) out of some form of ether. Yes! I think—in fact I am sure—that if the right conditions are complied with, we shall, ere long, be able to hear again the re-materialised voice of some who have "gone west."

This is no wild speculation! Already we are able to listen to these voices—I have heard scores of such—but the necessary conditions have so far prohibited more than a few hearing at the same time, as mediums are rare and the right conditions not to be had with all and sundry in the way of sitters. As with wireless, so with psychic phenomena, we must have certain conditions for successful reception of communications from the next state of progress into which we must ourselves go sooner or later. First, there must be a human medium to act as a "battery," and to condense the psychic forces drawn from the sitters; in "wireless" terms we should call them the necessary connections, and everyone knows how important it is to have all these in good order without any interruptions or "breaks" in the electrical circuit. A "bad" sitter acts as an obstruction to the free flow of the psychic force and so prevents or hinders successful phenomena. If all is well the "voices" which speak to us are certainly loud enough to broadcast in the usual way; already gramophone records have been obtained, both of the objective voices of the unseen speakers and of songs sung by them as loudly and clearly as they ever sang whilst still in the flesh!

In ordinary broadcasting we have to deal with material though invisible forces used more or less mechanically, whereas in psychic phenomena we have to depend on metaphysical and etheric forces manipulated by properly directed thought, and the will of the unseen "operator." Otherwise the two methods are singularly alike. As in wireless darkness greatly aids phenomena, and in fact very little physical manifestation will take place except in darkness or at least a very subdued red light. Light has an actual repulsive force and disintegrates the temporary psychic, or "ectoplasmic," substance exuded by a physical medium; there are exceptions, of course, but they are rare.

There are psychic forces all around us, but we are deaf and blind to them unless we set up some kind of aerial to receive the "broadcasting" of the etheric world. Then there is the matter of vibrations—a most important factor. We have learned that the vibrations of the psychic body are far more rapid than those of this physical form; hence when the wearer of the former wishes to manifest to us he has to, as it were, slow down his own until he can clothe himself with our denser and more slowly vibrating matter—just as the valves slow down the rapid waves transmitted by wireless. It should, I think, be easier for psychic beings to manifest by the aid of a microphone (pardon me, wireless experts, if I have used the wrong term!) than as they now do—as the amplification of the voice would mean less expenditure of ectoplasmic force, and better results.

These remarks do not by any means exhaust the subject, I have merely indicated a fascinating line of research, which is well within the power of some enthusiastic amateur who has a working knowledge of both sciences.

I sincerely hope that England will be the pioneer in this broadcasting of the "sound of a voice that is still"—or rather, seems still until we "tune in" and listen.

THE EVOLUTION OF CONSCIOUSNESS.

To the Editor of LIGHT.

SIR.—For quite two years, at recurrent intervals, I was haunted by an idea which I found difficulty in expressing. Some short time ago I found it neatly expressed, in a general sense, in a quotation from a Persian poet: "Consciousness sleeps in the stone, dreams in the plant, stirs in the animal and awakes in man."

I wonder if any of your readers know of any development of the idea, or is there any spirit teaching on the subject?—Yours, etc.,

"GLENSHESK."

A DIRECT VOICE SEANCE.

There was a sudden, acute silence, and in a flash I sensed the presence of a fifth being in the room. The soft and gentle accents of a woman's voice broke the stillness. I was called by my name, and the voice, which sounded about three feet away on my right, was full of emotion. I maintained my ordinary calm, critical, and observant self. I was not in the slightest degree affected or disturbed. In an ordinary tone I answered, "Yes." My Christian name was repeated twice and there was an emotional break in the voice as if the possessor of it were overjoyed at being able to greet a friend after a long journey.

H. D. B.: Yes, I'm here. What do you want to say to me?

THE VOICE: Oh, I love you! I love you!

The words were charged with electrifying beauty and great tenderness. I have heard the same phrase spoken in ordinary life and declaimed by some of the world's greatest actresses, but never have I heard it expressed with more tender feeling.

My mind travelled back, searching the past to recall the memory of one who might have loved me. I could find no clue.

H. D. B.: Will you please tell me who you are—your name?

THE VOICE: Annie.

Then I understood all. But with that scepticism which is natural when one gets in touch with the inexplicable, I asked for the full name.

THE VOICE: I am Annie, your sister.

Then we talked, not in whispers, but in clear, audible tones, and the notes of our voices were pitched as if we might have been speaking on earth. And that which we said to each other were things of wondrous joy.

Every word was heard by the other three men in the room. None, I am sure, knew anything of my family affairs and could not know that I had a sister who had died ten years ago.

When she was on earth, she and I had a peculiar sympathy with each other; a mental understanding not usual between brother and sister. With that restless, irritable, studious, non-accepting mind of mine I could never arrive, in my earlier days, at this plane with any other member of our family.

This understanding between us is inexpressible. In its finer senses it was not always articulate, because articulation was unnecessary. She was a few years older than I, was well read, and she possessed an intellect which developed too quickly to be appreciated by fools.

Her voice on earth was soft and beautifully modulated, and her elocution in public was distinguished. In conversation she was a purist in her choice of words. I have never met any woman who spoke in the same odd way.

When she addressed me, after ten years of silence, she said sayings in her own characteristic manner. Every syllable was perfectly enunciated and every peculiarity of intonation was reproduced.

We talked for fifteen minutes, and about such subjects as only she and I could have known.

She told me that for several years she had been trying to get into communication with me, that she was always with me, and that she watched over me and accompanied me on my journeys. She knew of the books that I have written and other things that I have done since she died. She said that when I was alone in my room engaged on my work, her spirit was with me and tried to help my thoughts. In discussing my books there was a sweet and delicate timidity in her voice. She said: "When you are writing, I do always try to help you."

I asked of her life on the other side and she replied that she was perfectly happy. There was no pain—a wonderful life.

She was overjoyed that she had found a means of speaking to me. We talked so much and in so intimate a strain that presently we both felt that it was hardly courteous to those present to occupy so much of their time in listening to so personal a conversation.

Throughout our talk the note of gladness was uppermost—the grateful gladness of eternity, the magnificent laughter of survival, the surety of supernatural progress, the knowledge of the dawn of the inconceivable.

Before she went I asked her if she would come and talk on the following night; she promised that she would.

We said just "Good Night" to each other. And an audible kiss was heard as she went away.—From "Towards the Stars," by H. DENNIS BRADLEY.

WHEN spirits come and reveal themselves palpably to our senses and claim recognition and get it, and declare to us that death has not destroyed them or changed their affections, the stupendous demonstration, instead of being welcomed with exultation, is met with the complaint: "None of them has told us yet about the new life; we are no wiser than of old." "No wiser!"—does the fact itself leave us actually no wiser? Can anyone who laments the loved one gone before, and longs for a re-union, say that the information which these visitants vouchsafe is "valueless"? The information they impart is the overwhelming fact that the departed still live and do manifest to us. —EPES SARGENT.

LIGHT.

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THE DIFFICULTIES OF A BEGINNER.

SOME REFLECTIONS ON SURNAMES AND SAVAGES.

We have said more than once in these columns that a great many of the supposedly difficult riddles regarding the nature of the next life might be solved by a little reflection and a comparison with the affairs of life as we know it in this world. We have ourselves frequently adopted this method, and while it is true that there are conditions in the next world which we shall never really understand until we are actually in it, we find, none the less, that there are many things which readily yield up their secrets to careful analysis.

Here is Mr. Robert Blatchford who is at the outset of his investigations and is making splendid progress. But very naturally he finds some things that puzzle him. In a recent issue of the "Clarion" he relates the story of a sitting with Mrs. Osborne Leonard. Amongst the spirits described to him by Feda was a young man killed on the Somme. She could get only his Christian name (Leslie). There was with him his father, but again only the Christian name could be obtained (Fred). It seemed very odd, and Mr. Blatchford asks, "Why do controls fight shy of surnames?"

Any experienced Spiritualist is familiar with the fact. He knows that some mediums have the ability to obtain surnames, but only a few, and that as a rule the Christian name is more easily transmitted.

The reason seems to us to be plain enough. The Christian, or first, name is the individual's own name; it is peculiar to him. It is an intimate thing, in a way that the family name cannot be. Tom Brown is more specially and personally Tom than he is Brown. In his family and amongst his nearest friends he will hear of himself as Tom a hundred times to every single time he is called Brown. Of course he may be known also by a nickname (let us say "Spuds") so frequently that it becomes as it were part of himself. When he visits a spiritual circle as a spirit we are more likely to hear of him as Tom (or "Spuds") than Brown. The surname is a kind of formal thing which tends to fall away with other external matters in spirit-life. It is not so easily recalled or transmitted.

That, in a general way, explains why Mr. Blatchford was told of Leslie—the young soldier—and his father Fred. And, as a personal note by the way, we may mention that the particulars given enabled us at once to identify Fred and Leslie as friends of our own; both father and son made their mark in journalism and we did not need the surname to recognise them at once. Their return was strangely appropriate at the time.

The spiritual world is in some matters very much more natural than this one. And that reflection throws

light on another of Mr. Blatchford's problems—the number of "foreigners"—Indians and the like—amongst the controls. Mr. Blatchford remarks that the "foreigners"—in the matter of world population—are of course in an immense majority. That, we think, is only a small part of the explanation.

Our experience is that "redskins" and other uncivilised races have more facility in handling the machinery of spirit intercourse than the civilised people. They are nearer allied to Nature; their minds are not stuffed with artificialisms and prepossessions—their sympathies flow more freely; their intuitions are quicker. In short, let us put it baldly and bluntly and say they have not been *deprived by civilisation*. Civilisation, as we know it, is in many respects hideously unnatural. It is the parent of many diseases and forms of degeneracy, of an immense amount of mental and social prejudice, snobbery and artificiality. It "specialises" and cuts the man off from the largeness of Nature. It is a materialistic and not a spiritual civilisation. Some of the so-called "savages" we meet with in our spirit intercourse are far more civilised in the true sense than the majority of the civilised persons who sneer at them and despise them. They are more intelligent, more natural, more sympathetic. Wisdom, patience, insight and charity are of more account in the spiritual world than scholastic degrees, social dignities, fashionable manners, or a cultured accent. If by a recognition of these truths in spirit intercourse the civilised world is helped to get back to the primal sanities it will be well.

The primeval savage returning to us from the spiritual world where he has graduated in the essential qualities of life—the things that really matter—cannot have a very high opinion of the superior races who resort to him in the spirit circle. They have so many diseases to be healed, so many ignorant prejudices to overcome; they are so dull of perception regarding matters which to him are clear as day. They are a stuffy and squalid lot of people, he may well think (although he would be too charitable to say so). They are his superiors in intellect—they can conduct their wars, for instance, with wondrous machines and deadly chemical contrivances—but they are inferior to him in nearly everything else. The pure simplicities of Nature are to them as complex and difficult as their "science" is to him.

That is how we see *that* question, and it involves the answer to many others.

"MEHR LICHT."

A SCHOOL MOTTO.

More light! In every age the cry is wrung
From souls bewildered, groping through the dark,
Who peer, dim-eyed, towards the Fire of Truth,
Or wait to seize, and hold, one fallen spark.
But, having caught it, they become aware,
That they must beg an even greater share.

"More light!" The Torch of Knowledge, wreathed in smoke,
Is held aloft, and passed from hand to hand,
And as it lights the gloom for untrained eyes,
The flames leap out, and lick the burning brand
As if they loved the youth who grasped its base,
And saw the dawn of knowledge, in his face.

More light! The echo of that cry will ring
Wherever youth is found and truth is sought,
And man will grope through shadows for his goal,
By painful paths, with wisdom dearly bought,
Until the Torch and Fire are cast away,
And he perceives, at last, the Light of Day.

MURIEL A. GRAINGER.

NOTICE TO CORRESPONDENTS: IMPORTANT.—It would save much inconvenience and delay if correspondents would note that business communications relating to subscriptions, advertisements, etc., should not be sent to 5, Queen Square, which is solely the editorial office of the paper, but to the publishers of LIGHT, Messrs. Hutchinson & Co., 34, Paternoster Row, London, E.C.4.

THE LIGHTHOUSE WINDOW.

NEWS AND VIEWS—CUTTINGS AND COMMENTS.

A correspondent of the "Sheffield Daily Telegraph" of June 6th replies to many critics of Psychic Photography, pointing out that only a few persons are gifted with this power, and that these few are not expert conjurers, but just ordinary people. In reply to the claim of "fraud," he says very concisely:—

When an entire stranger to the photographer, landing in this country from abroad, making a sudden decision, has to find out first the name and address of such a photographer, then goes without appointment or notice, and under an assumed name, takes his own unopened packet of newly-purchased plates, which he opens and loads into the dark slides himself, after examining camera, signs the plates before exposure, and finally removes and develops them himself, and then finds clearly recognisable psychic extras in addition to the sitters, of friends passed over, often with additional evidential details of a striking nature, sometimes also of people who have never in life had a photo taken, or at the age or in the form shown, often of one not thought of or expected, that person takes a lot of convincing that he is the subject of fraud.

In the "Westminster Gazette" of June 14th, Mr. J. A. Spender deals with "The Testimony of Science" as an argument between the positions of the Spiritualist and the materialist. After discussing various points, *pro* and *con*, he admits that his main trouble is acceptance of the "facts"; he says:—

It is presumptuous of the layman to dogmatise about the scientific possibilities, but if I could believe all that Professor Richet believes about the "facts," my vote would be unhesitatingly for Sir Oliver Lodge's interpretation. The invention of a new human faculty is in itself a suspicious device which is hardly palliated by giving it a learned name. The new faculty is as much outside the normal as the spiritistic hypothesis, and as between the two the latter has the merit of being a far better and more natural explanation of the alleged facts. My difficulty is still with these "facts." I doubt whether as yet they are sufficiently established to warrant the conclusions of either of these Professors. I conjecture that both of them have arrived at their convictions from experiences which are incommunicable to other people and that they are seeking *ex post facto* justifications from science. This is not necessarily to discredit their testimony. That two men of high scientific reputation should accept as proved so much that average people think incredible is a fact of which sceptics must take account. Even Professor Richet assumes an extension of human faculties which nineteenth-century materialists would have thought absurd, and Sir Oliver Lodge seems to be working back by a new route to one of the oldest forms of idealist philosophy.

If this is Mr. Spender's only trouble, surely he must realise that Professor Richet and Sir Oliver Lodge, not to mention many others, obtained a positive certainty of these facts before they made any deductions from them. Besides, with a little patience and trouble Mr. Spender could obtain unquestionable evidence himself.

"Beachcomber" having successfully predicted a cloudburst in the columns of the "Daily Express," proceeded, in a further issue of that paper, to give an amusing imaginary definition of that phenomenon. This reminds one of some of the definitions of Spiritualism by speakers who will, publicly, deal with subjects for which they are not fitted, and use abstruse expressions of which they do not know the meaning, with the result of much empty sound, but little information. "Beachcomber's" definition, which may be given as a solemn warning, is as follows:—

The cloudburst itself is an interesting phenomenon. The simplest explanation of it is to be found in a translation of Slosch's "Regen und Poltergeist," made by Dr. Strabismus (Whom God Preserve) of Utrecht.

"A cloudburst," it says, "is the result of unevenly distributed atmospheric quantities. The spiral suction of diminutive sections of cloud-pocket, revolving on the whirlpool principle, is slowly solidified, and even, on occasions, agglutinated into a state bordering on the deliquescent. As soon as the molecules form particles of lightning, the atomic pressure, resolving into perihelic electrons, discharges the superfluous thingamebob in jet-like polliods of dense hail. Hence the rivers of Northern Europe."

The following account, sent by a correspondent who took it from the "Tenby Observer" of a recent date, is interesting, for it is, to say the least, improbable that any person present who had reason to expect the subsidence, would not have taken steps to prevent it. After relating several other episodes, the writer says:—

Another instance of the alleged supernatural. Years

ago, when a music shop occupied the site of Lloyd's Bank in Tudor-square, I was present at a "sitting" (there were about a dozen people round a large dining-room table), when a "message" came through that the next morning we should find a big hole in the roadway between the Fountain and the music shop.

I was out early the next morning, and proceeded at once to Tudor-square, where to my great astonishment I found that during the night a subsidence had taken place and made a large cavity at the very spot indicated at the previous night's "sitting"! This is a solid fact, and I do not pretend to be able to offer any explanation. To-day there are still living in Tenby three or four of the people who were present at that particular "sitting," and they can corroborate this statement, for they also saw the hole in the roadway the next morning.

We often hear accounts of premonitions of death, given by the falling of a picture without obvious reason, or the stopping of some clock which has a sentimental connection with the deceased. The death of Miss Jane Cuppage at Hampton Court Palace, where she had occupied apartments for many years, is an incident of this kind, the more remarkable as it is a fulfilment of an ancient legend of the Palace. The account in the "Daily Telegraph" of June 16th states:—

In connection with her death a curious coincidence has been noticed. On Friday Henry the Eighth's astronomical clock suddenly stopped, and those who heard of the occurrence recalled the legend that the old clock always stopped whenever anyone long resident in the Palace died. The following morning the death of Miss Cuppage became known. . . . Like many other things connected with the Palace, there are some strange legends connected with the ancient timepiece. One of these has earned for it the sinister name, "The Clock of Death." It is stated that when Anne of Denmark, the Queen of James I., died, the clock, which was striking four at the moment, stopped, and it is also said that on many subsequent occasions the clock has stopped when some person long resident in the Palace died within its precincts.

The "Warrington Guardian" gives the announcement of a film by Mr. Lionel Sibling dealing with Spiritualism, to be presented at the Futurist Theatre. The son, who had fallen in Flanders during the late war, is supposed to materialise in his mother's presence and embrace her, saying:—

Do not mourn for me, mother, I am always with you. My soldier comrades here have asked me to give you a message to other mothers whose sons have fallen. Say to them, as I say to you: "We are not dead, and we are happy here."

The form then "melting in her arms," and "fading from view." It is doubtful whether films of this nature do not contribute to the sensational appetite rather than appeal to the higher side of Spiritualism, and give cause for ribald criticism which is only too ready to seize an opportunity.

A story of the great musician, Chopin, appeared in last week's issue of "T.P. and Cassell's Weekly," which is not as well known as it deserves. At the close of his life, when nearly destitute, a sum of £1,000 was sent him by two old Scottish friends, Mrs. Erskine and her sister, but failed to reach him, although the stated recipients were above suspicion. One of these suggested a consultation with Alexis, the notable clairvoyant.

It was agreed to do so. A séance was held at which he and Mrs. Erskine were both present. Alexis revealed to them that the sealed packet had been handed to a person whose description corresponded with Mme. Etienne in a place which it was easy to identify with her apartment. But what had Mme. Etienne done with the parcel? Could Alexis tell them that? He said that he thought he might be able to do so at another séance, if he could be provided with a lock of the lady's hair, or one of her gloves or handkerchiefs. So a lock of her hair was procured and brought to him; and the account of the séance proceeds:—

"He recognised the hair from the head of the person to whom the packet had been given. He stated that the said person had placed the packet, sealed as it was, inside a small article of furniture near her bed, that it was still there, still sealed, and that if asked for in the right manner it would be handed over but that it was necessary to take every precaution."

Upon that the commissioner made a bee-line for Mme. Etienne. He reminded her of the packet and told her where to look for it. She looked, found it, and gave it to him. He handed it to Mrs. Erskine, who broke the seals in Chopin's presence; and straightway twenty-five one thousand franc notes fluttered out of it.

"There now," wrote Chopin to his correspondent. "What do you think of that? What do you think of the clairvoyant? The astounding story turns me giddy. How, after this, can I refuse to believe in magnetism?"

W. W. H.

"TOWARDS THE STARS" AND THE "MASKED MEDIUM."

To the Editor of LIGHT.

SIR,—I have been reading Mr. Dennis Bradley's new book, and I rejoice to think that so brilliant a recruit has joined our ranks. I am sorry, however, that he has signalled his advent by misrepresenting one who bore part of the heat and burden of the fight before he joined the fray.

He tells the rather stale story of my relations to the "masked medium," and, instead of asking me for the facts, he has adopted in *toto* the entirely false account put forward in "John Bull." He sums up by saying that the performance was "peculiarly ridiculous and unlikely to mislead a child." Sir Arthur, however, had been misled by it, and as a consequence had to pay twenty-five pounds. I do not think he deserves any sympathy for his loss. There is much more in the same scolding key.

I am too case-hardened to criticism to care in the least what anyone may say of me personally, but I do care very much for my propaganda work which is hindered and weakened if the impression is given that I am a credulous person easily deceived, and that therefore my testimony may be discounted. I know well that those inaccurate statements of Mr. Bradley will add to my difficulties—the more so as they will be represented as the opinion of a brother Spiritualist.

Let me again state the true facts. Some years ago I saw the private performance of the "masked medium," and neither I nor anyone else could make anything of it. I was asked to write an opinion, and after some hesitation and consultation (for what I had seen was very hard to explain away) I wrote a judgment which can still be read in Mr. Moseley's "Amazing Séance." That deliberate judgment, the only one I ever gave for publication, was that I would need to see it several times before I could make up my mind, and that the whole thing seemed to me very doubtful. Several years later "John Bull" contained one of their "stunt articles" saying that I had been taken in. I replied that I had never publicly stated that the original performance was psychic, but that I was still as impressed as I had been before, and would pay £25 if they could prove to me that it was non-psychic. A repetition was accordingly arranged, but before it came off I paid the £25 as an honorarium to the performers, for I did not wish it to be said that my ultimate opinion was influenced by the money. There was no question therefore of my paying this money, as Mr. Bradley implies, because I admitted I was wrong.

The performance took place but was quite different from the original one. It was obvious fake and could not deceive a child. Several people in the room who had seen the first agreed with me that it bore no relation to the second. For one thing, the light in the first was so good that I could clearly see the medium. In the second there was no light at all. The effects also were quite different. I therefore protested that this faked performance threw no light at all upon what had puzzled me. I refuse on the one hand to say that a thing is psychic when I am not sure. That was my position then and it is my position now.

Mr. Bradley several times falls foul of other utterances of mine, which he has every right to do, but he would be wiser not to employ such adjectives as "ridiculous," "degrading," and so forth unless he is himself very sure of his ground. I have behind me an experience and a reading which is larger than his, and which invites civil controversy. I made the statement that the ordinary educated human being is mentally superior to the average spirit. If we accept our own doctrine that death makes no change in the individual, then surely it is self-evident that an educated spirit in the body is mentally superior to the uneducated, undeveloped spirits who are unhappily continually passing over. Does Mr. Bradley, for example, imagine that Pat O'Brien or Kokum or the other spirits whom he quotes are his mental superiors? It is true that the word "educated" was omitted from the report, but a Spiritualist should be chary of attacking a brother Spiritualist, and so adding to his burdens, unless he is quite sure of his real utterance. —Yours, etc.,

ARTHUR CONAN DOYLE.

London, S.W.1.
June 19th, 1924.

REINCARNATION RE-STATEd.

To the Editor of LIGHT.

SIR,—Many of the statements as to ante-natal and post-mortem existence are hypothetical, except in the case of those to whom "it hath been revealed," but even revelation may be open to question; although true to the recipient, it is not necessarily acceptable to another; moreover, some revelations contradict one another, thus each one of us is thrown back ultimately on his or her own private judgment, for who amongst us can claim infallibility of spiritual discernment? Among those having some

knowledge of this doctrine there are roughly three points of view; there are those who reject it out and out, many of these have, however, nothing to put in its place; then there are those who accept it tentatively as a good working hypothesis; there is also a very large number of persons (some Westerns amongst them) who claim actual reminiscence of incidents in a past incarnation; these indeed, along with those possessing an intuitive perception of the truth of the teaching, are in the position that no one can refute their statements.

Amongst opponents the most generally accepted idea is that although an earth-life may be regarded as a necessary experience for the soul, they consider that a single incarnation, however short, answers the soul's need adequately, and that any further evolution is obtained by proxy, as it were, through those still in the flesh; but there are many of us who fail to see how the experience of one person can be regarded as the *actual* experience also of another, for experience is essentially a personal matter. To give a homely example: A man who during life has not had a day's pain or sickness is quite unable to identify himself or sympathise with another's pain or sickness, however friendly his feelings may be towards him; but once establish the conviction that earth life is a necessity, it must obviously be a personal experience and cannot be obtained second hand. The teaching is that relations with the minutest circumstances of each separate incarnation (I would here stress the point that though many circumstances are not our doing, our relationship with them is ours) are effects of causes previously set going by us, thus the striking differences between the various lots that fall to men—here the gutter of depravity, poverty, ignorance, there the lap of love and health and wealth. To one who accepts the truth of this teaching, though he be of those who suffer, yet his heart does not rise in rebellion against these marked divergences: he sees justice where another might see favouritism. But here one should state that so-called adverse-life conditions may be useful and healthy experiences for the soul, and so-called good fortune may be detrimental to the soul's growth.

Heredity as usually understood has no explanation to offer for the genius, nor for the child totally unlike any known forebears; then, too, genius does not always beget genius; these and other abnormalities are accounted for by this teaching as the flowering of a plant whose roots are set deep into and draw inspiration from its own past.

Christian teaching is reticent about life out of the body, and the fact that this doctrine was banned as heretical by the Roman Catholics in the early days may account for this. The Bible contains no condemnatory statements; on the contrary, certain hints as to reincarnation are given in the following passages: Prov. viii., 22-31; Jer. i., 5; Matth. xi., 14, and xvii., 12-13; John ii., 2, and viii., 58. Clement of Alexandria taught it to Origen as a divine tradition; Jerome says it was secret, and taught only to a select few; Josephus says the doctrine was common among the Pharisees; the Kaballah affirms that "Spirits are born again and again into the world after long intervals, thus a process of purification after repeated probations." The Zohar says: "All souls are subject to the trials of transmigration and men know not the ways of the Most High in regard to them, they know not how many transigrations and trials they must undergo; souls must develop all the perfections, the germ of which is planted in them, and if they have not fulfilled this condition during one life, they must commence another—a third and so forth, until they have acquired the condition which fits them for union with God." The teaching, then, is of an inner conscious life (Spirit) and of an outer expression of that life (Matter) also of the relation existing between them: "The outward doth from the Inward grow, the Inward dwells in the inmost Soul." Spirit acquires an attitude towards earth-life and its material experiences (thought, desire and action). Even during a single incarnation, there is being enacted under our very eyes a sort of re-incarnation, in that the physical body undergoes a complete change of its physical composition every decade or less the continuity of life and consciousness the while remaining intact; thus a type of that vaster series of incarnations which has been likened to a row of pearls linked by a thread of life running through each. But, some will object, supposing the truth of the doctrine, how account for the absence of memory of a possible past life? and for answer: these memories are merely in a state of suspended animation (more or less), and it is perfectly natural that a vivid physical continuity should be disturbed by the disintegration of the physical vehicle; the minutest physical memories are impressed exactly on the akashic waves, and it is not uncommon for a re-awakening of a past memory to occur, stimulated perhaps by some subtle sight, sound or smell; then, too, there exist sympathies and antipathies having no relation whatever to the present incarnation and on the origin of which this doctrine throws a flood of light.

This doctrine is no new "ism," it has merely dropped out (temporarily) of Western thought; as to our Eastern brethren, however, it is accepted to-day by many millions, and is beautifully dealt with in their ancient scriptures; but here in the West are many minds returning into the ancient grooves. Life, then, is regarded as the underlying and sacred reality by the activity of which a "state" is projected in and through which Life may shine and receive

at long last the Crown of Eternal Life—Knowledge of God. Life's beginnings in the mass are exceedingly humble, thus it is said to "sleep in the mineral, dream in the vegetable, awake in the animal and become individually conscious in man." Also it is taught that the present human evolutionary stage on this planet is about half way to its human consummation, thus many incarnations must flow, before the great Rest (Pralaya).

Each separate incarnation perpetuates its spiritual results, by passing them on as basis for or nucleus of the next incarnation; so the doctrine would not countenance any such statement as, "We are as God made us," but says, "Our character structure is for each of us our own building, with God's help if asked for." Periods between incarnations are utilised by the soul in gathering its forces (so to speak), consolidating the essence of experience gained, and with which "capital" each ego begins the business of the next incarnation; thus the circumstances of our lives are such as foregoing causes have brought us into relation with, and the character we have built in the past, shows in the attitude we take towards those circumstances; thus similar obstacles may be met in different ways, according to the self-made nature of the man; a sickly body may be the portion of a brave soul on the one hand, or of a weak and cowardly soul on the other; what we call "temperament" is first made and then born again, and all that the physical parents do is to supply the offspring with a vehicle suitable to express its self-made lot in life.

Such a doctrine holds tight to the idea of personal responsibility, and refuses the idea of any shifting of that responsibility on to other shoulders, so the conditions of each individual birth are its very own, also its life, death, and after-death life, again and yet again. The individual is no puppet, no mere sport of a Superior Power, nor the slave of a soulless nature; but one who at the last may stand up and fearlessly and lovingly face the Supreme, his Only Friend.—Yours, etc.,

A. W. GARLICK.

[We publish Mr. Garlick's letter, which, however, offers us nothing with which we are not already familiar through many long and futile discussions in the past. It is clearly a question never to be satisfactorily settled by any amount of discussion.—Ed.]

DEAN INGE AND PROGRESS.

By FREDERICK STEPHENS.

The distinguished philosopher, who has given us two brilliant volumes of "Outspoken Essays," contributes to the "Morning Post" an article upon the Religion of the Future, criticising the optimistic attitude of Dr. Eliot, of Harvard.

The learned Dean denies that the outlook is either certain or encouraging. Dr. Inge, as an intellectual aristocrat, is naturally out of sympathy with the facile and crude belief in automatic "progress" which characterised the much despised nineteenth century. Though the Dean makes some shrewd criticisms of this superstition, it seems to some of us that he is now engaged in slaying the slain. That acute and observant Jew, Disraeli, long ago said that the European talked of progress, because by the aid of a few scientific discoveries he had established a society which had mistaken comfort for civilisation. That was half a century back. Since that time, the said European, with the aid of a few more scientific discoveries, has nearly succeeded in completely wrecking what he then took for civilisation.

PESSIMISM NO POLICY.

What are we to live by to-day? Pessimism is easy enough, and useless enough; withal it always presents itself as an interesting and intellectually impressive attitude. But because the nineteenth century was obsessed by the idea of progress, interpreted as something automatic and mechanically certain, which somehow went on, whether the individual co-operated or not, are we, in disgust at the shallowness of the optimism to which it gave birth, now to go to the other extreme, and take refuge in a sterile and hopeless pessimism? In spite of the commercial vulgarity, inanity, and mad pursuit of amusement which we see everywhere around, surely the signs abound that the intellectual, and spiritual unrest of the times is evidence that a deep ocean "ground-swell" is stirring in the depths of the consciousness of man? It is quite easy to draw up a general indictment, but the temptation should be resisted. If the "masses" are quarter-educated and superficial, that is better than being utterly brutalised and cruel as they were in the times of the Roman Empire. Dean Inge predicts that mediocrity will be more vocal in the next hundred years. It is more difficult for one man to stand out from the general level to-day than it was during the dense popular ignorance of the Middle Ages.

SIR OLIVER LODGE'S ATTITUDE.

Sir Oliver Lodge in his book, "The Making of Man," takes up a much more philosophical and a more religious attitude (in my view) when he insists that man is only an unfinished product, crude, immature, still semi-animal.

After all he has only been here for about a million years. Let us rid our minds of the idea of some mystical automatic progress, as fatal in its relentless march as geological erosion, and adopt the belief of Sir Oliver Lodge—that

man has the option of degradation, if that is what he chooses; and there seems no limit to the abysses to which it may lead. On the other hand, he has the power to ask for help, to strive upward, to seek after something lofty and inaccessible.

I confess it is difficult to reconcile amongst themselves some of the beliefs which the distinguished Dean holds. Sometimes he appears to attach greater value to "science" than even Sir Oliver Lodge himself, and at others he seems to realise its inadequacy to do anything beyond interpreting and organising the sensory data which we call the external world. His mind seems to hold a dual allegiance to positive science and theology and to oscillate subtly between them. He speaks of Science "going from strength to strength," and then feeling that this can hardly be squared with the fact that its progress has been but one continual process of correction of errors (as Richet points out) he modifies it into the statement that its method remains constantly vindicated. And here he is on *terra firma*.

THE EXISTENCE OF A SPIRITUAL WORLD.

The method, as Karl Pearson showed, is really more important than the observations, which we commonly call facts if they survive long scrutiny and study. Yet, strange to say, Dean Inge does not admit that this same method is applicable to supernormal facts and will not admit that the fundamental doctrine of his religion—the existence of a spiritual world and man's survival of physical death—are subjects for scientific inquiry and method. These supernormal phenomena are all indiscriminately heaped together as the New Credulity: occultism, theosophy, Spiritualism, necromancy and the like. A favourite thesis of the Dean is that the awakening interest of mankind on these subjects is a proof that we are subsiding again into a new Dark Age in which superstition may be rampant and scientific men subject to persecution by democratic inquisitors. Here he is, I believe, quite mistaken. A large number of those who study these subjects have no tendency to exalt "superstition" at the cost of science. Only they would like to be quite sure what that very convenient word is to mean. So often it begs the question at issue.

The opinion is growing that the arrogant and insufferable patronage which is habitually shown by moderns when dealing with the philosophical and scientific beliefs of the ancients is unseemly and somewhat absurd.

THE DOCTRINES OF ANCIENT THINKERS.

We have reason to see now that many of the conceptions of Science of the last fifty years have had to be abandoned or modified out of recognition. Strange as it may seem, it may be wise to admit that the beliefs and doctrines of some of the ancient and medieval thinkers concerning the Transcendental World may not be wholly the ravings of lunatics, to which we should extend our pity and supercilious study. It is a pity that an intellect like Dean Inge's should maintain such an Olympian and pessimistic detachment. The philosophical reasonings which he rightly employs to refute Materialism, are not likely to appeal to, or be understood by, the masses. His intellectual Neo-Platonist Christianity is beyond their ken. Yet he will give no hand to those who are trying to show that the spiritual world—or its threshold—may be approached through supernormal phenomena studied by scientific method. This to him is mere "Survivalism." But suppose the way lies through this region to one higher and beyond? I submit that it is time that an hypothesis such as Sir O. Lodge's on the etherial body, offering as it does a connecting link between a spiritual world and orthodox physical science, received a dispassionate and unprejudiced examination. But erudition and prejudice may easily co-exist.

June 14th, 1924.

PSYCHIC PHENOMENA IN THE BIBLE.

To the Editor of LIGHT.

SIR,—Under the heading, "With Chapter and Verse," in LIGHT of June 21st was given us a very useful list of Bible references to meet and beat our zealous opponents with. I notice, however, one important omission, which should be added to the list under the head of "Shut-eyed Mediums." In chapter 24 of Numbers it says: "Balaam the son of Beor saith, and the man whose eye was closed saith," showing it to be a trance utterance. I daresay someone will refer me to the Revised Version, which places "opened" in the margin for "closed"; but this will only serve to show that the R. V. is already out of date.—Yours, etc.,

(MAJOR) R. A. MARRIOTT.

GLASTONBURY ABBEY.

Following the announcement made early in the year in the columns of *LIGHT*, as to the Church treasure believed to be concealed in the Abbey enclosure, a formal letter was, on February 11th, addressed by me to the Trustees of the Abbey asking that facilities might be given for a trial excavation in one or other of the spots indicated by the divining rod. A promise was given that such excavation should in no way interfere with the kept lawns, nor cause unsightliness, and the Trustees would not be asked to incur any financial responsibility therefor. To this no answer was returned until April 23rd, when I received from the Trustees' Secretary a letter containing copy of a resolution passed by their Board, to the following effect: (1) That no excavation such as I proposed is at present sanctioned; (2) That my official connection with the Abbey was held to be closed, and I was called upon to return my pass key to the ruins; (3) That free access to the ruins could no longer be granted to me; (4) That access could only be permitted me on the terms offered to the public, and only at such hours as the grounds were open to the public.

This action on the part of the Executive body removes all hope of research this season, and for the disappointment thus caused the Trustees must accept entire responsibility. My request was based purely on Mr. Timms's findings, so that the matter might have been viewed, had they wished it, as a purely scientific enquiry.

I have, in subsequent correspondence, notified them that I adhere to the *status quo ante* as regards my privileges, and have appealed over their heads to the Primate, who presides over the Diocesan Committee of which they are merely executive officers. At present I am awaiting his decision, and trust His Grace will see his way to represent to the executive Trustees the desirability of placing no further impediment in the way of a quest which appeals so strongly to the deeper feelings of our people.

On quite another line, action is called for. The results of many of my previous excavations, showing features of great historic interest, have been greatly neglected by their guardians, and are in a state of disintegration and overrun with weeds—some having even suffered serious mutilation. In one case the Trustees have allowed the crumbling stonework to be pulled down, and a pathway made over its site. Thus a unique memorial of one of the older churches has perished. The fragments recovered from excavation since 1908 are still unclassified and I have not, as their finder, been permitted to sort and arrange them. No one else has any knowledge of them. It is time that some sort of Committee of Enquiry be constituted to look into the whole matter from the public point of view and by promulgating their Report, put a term to a state of affairs which has already brought irreparable loss to the community and is having increasingly mischievous results.

June, 1924.

FREDK. BLIGH BOND.

"THE DRAMA OF EUROPE."

To the Editor of *LIGHT*.

SIR.—Assuming the subject to be more than academic, may I comment on the letter of Mr. Vale Owen, whose opinion always commands our respect? I refer to his words and their implication that Jesus took money for preaching. It seems to me that voluntary gifts for "ministering," for tables, for the poor, has no monetary significance for us to-day, but the recall of Christ's, and the Apostles', example in simple ways of living, reminds one of the rarity of voluntary, or noble poverty to-day. The cruse of the gentle liver, in the latter case, is found to flow over in emergency for the poor!

May I express my conviction here that whilst preaching continues to be, more or less, a lucrative profession, with social distinctions, outgrown doctrines will be largely taught. The ecclesiastical mind does not accept fresh truths, even from devout, scientific research. (I speak after over fifty years' experience as a reasoned Spiritualist.) As with public "religion," so with warfare between peoples and states. Whilst the profession of arms confers distinctions and pensions it will remain attractive to our sons.—Yours, etc.,

THOMAS TUDOR POLE.

BOURNEMOUTH SPIRITUALIST NEW CHURCH.—The "Bournemouth Graphic" of the 20th inst. gives a picture of the interior of the Bournemouth Spiritualist New Church in Bath-road, which was opened recently by Mr. E. W. Oaten, Editor of the "Two Worlds," and past President of the Spiritualists' National Union. Mr. Blake has been appointed resident minister of the church. The journal remarks that as in other parts of the country, the growth of Spiritualism in the district has been most marked in recent years hence the need of a suitable church instead of many small meeting places.

The A.B.C. of Spiritualism.

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OTHER INHABITED PLANETS AND SPIRIT COMMUNICATION.

The question is often raised, why, if other planets are inhabited, communications are not received from the inhabitants of those planets, who have "passed over"?

There is no doubt that some of the other planets are inhabited, possibly not in our solar system for in this case the technical arguments against habitation appear to outweigh those in favour of it; even in the case of Mars, unless the conditions of life in that planet are very different to our earth.

THE COUNTLESS HOSTS OF PLANETARY SYSTEMS.

But when we consider the billions of stars in existence, many of which must have a planetary system, similar to our own, and that all of these stars are known to consist of similar elements to those found in our system, it is a mathematical absurdity to assume that none of the planets in these systems is in a similar state of development to the earth and therefore in a condition to support the type of life known to us. It is also impossible to believe that none of these worlds has been used to support life; that they are but useless balls of matter revolving in space, and parts of a mechanism which has no share in the great scheme of evolution, the perfection of spirit.

The existence of life, even of human mentality, need not mean a replica of the human form; it is not the form that counts, but the mentality, and evolution may well have taken other lines to reach higher efficiency, and assumed bodily forms besides which our forms would appear but crude instruments, but mentality must progress on parallel if not similar lines to our own.

This mentality must survive death, for death is a physical result of life on a material basis, and not a decreed punishment, as has been claimed by orthodox dogma. It is but reasonable to assume that the spirit should provide itself with a body in harmony with its present surroundings, and by means of which it can utilise the surroundings to its advantage and experience. It is also reasonable that the spirit should not remain tied to one type of body.

In this way it can be understood that those who have lately left us, who still have what we may call "earthly" emotions, and are still inclined to turn their thoughts earthwards, are in some degree of earth-conditions; they try and tell us the similarity of their condition, as they see it, and yet refer to a difference which they cannot explain; as if their world were in some way an etherialised copy of ours. They are still "earthbound," not in the meaning used to imply a hampered existence, but an existence which is in a naturally transitional state.

They know, as yet, little more of their future conditions than perhaps we know of theirs. They have left the infant class of this life, but are only one stage higher, and the classes above them are still a mystery, of which they can only speak as something dimly understood.

All our evidential messages are from those in this "first stage," those who have their earth-memories fresh, and are not too far above us, mentally, to be out of reach. Those in the higher stages, the upper classes of Life's School, would have lost all interest in infantile matters; their only contact with us would be through the eternal truths, and their knowledge would be such that we could catch but a glimmer of their meaning—only as much as can be expressed in our childish language.

But if there is this stage of life, this "zone" of those who have started their experience on our earth, and who are still emotionally, within the influence of earth conditions, is it not probable that the same condition exists in connection with the inhabitants of any other worlds? It is not reasonable to suppose that these others would desire communication with us, even if this were possible, with all its limitations and deficiencies, but that they should discard the bodies they have outgrown, for a higher type, suitable for use in higher surroundings. It is probable that death is not intended to be the severe shock, or break in continuity that it appears to us, but a harmonious transfer from a lower to a higher condition, a natural sloughing of a body which is of no further use; and it is probable that the violence, or apparent violence, of the change is but due to our low degree of evolution, the large percentage of animal that still remains in us. When man has reached his evolutionary level in future years, his nature will be more spiritual, and death will be but a (possibly voluntary) sleep and awakening in the next stage of life, when he is fit for the transition.

THE INFLUENCE OF EARTH CONDITIONS.

But the human being after death is very much like he is before death, and probably does not realise the new conditions, until he has "grown up" in these conditions. He tells us what he *thinks*, as far as he can, but he has

to learn, himself, and by the time he *knows*, he also probably knows that it would be impossible to tell us, for we could not understand.

But although they are physically cut off from us, and our material environment, there is probably some truth in the idea of spheres or zones surrounding the earth; not in a material sense, or in any way subject to physical laws, but mentally. Earth-conditions may still predominate; spirits may still require a semblance of those things which were necessities to them here; a change to entirely new conditions might be too great a break in continuity, and it may be necessary to be weaned from the old conditions stage by stage, until they are but a vague memory, a childhood which is entirely outgrown, even if their "earth conditions" had been so similar to ours that there could be mutual understanding.

There must be some stage at which spirit beings from

the other worlds meet in a common progression, a university where the planetary schools are merged in one community, where their "local" interests are overshadowed by the universal interest; where they are no longer of *one* but of *all*.

It would be a quaint conceit on our part that such beings should come to us to tell of their original infant class, and the interests and happenings of that class, even if any memory of their own infant class remains with them, which is not probable.

It is within the bounds of possibility that we may some day communicate with another inhabited world, if there is one within our reach, but that would be but a physical communication; one infant class meeting another, on the same mental level, and talking in infantile language. But there is no possibility of communication through discarnate sources.

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RAYS AND REFLECTONS.

I have been dipping into Mr. Dennis Bradley's new book, "Towards the Stars." It is a coruscating performance, a variorum of psychical investigations, witty comments, flaming invective against materialistic dunderheads and philosophical disquisitions, while here and there the dull fabric of our common speech is embroidered (as Mark Twain put it) with a glittering streak of profanity.

I am tempted to a comparison with Bob Acres, for although Mr. Bradley is full of valour which never oozes away, as did that of Mr. Acres—I am yet reminded of Bob Acres' appeal to Sir Lucius O'Trigger, as recorded in "The Rivals." "I must be in a passion, Sir Lucius—I must be in a rage! Do, Sir Lucius, let me begin with a damme!" In this regard I am rather with Sir Lucius when he admonished his pupil, "Come, come, there must be no passion at all in the case—these things should always be done civilly."

And yet—and yet—I felt a sort of unholy satisfaction in the retort given over the telephone by the fiery Mr. Bradley to an inquisitive reporter who had an idea that Mr. Bradley wanted to do something "in order to make people believe" in Spiritualism. Here it is:—

"I don't care a damn whether people believe or disbelieve. I am not a missionary."

"With that," says Mr. Dennis Bradley, "I slammed the receiver down and went to sleep again." One can well understand that spirit when it is called forth by the attentions of bores and chuckleheads, and those fussy and self-important people who think that their attitude towards the subject is of such vast consequence that you must use your best endeavours to conciliate their scepticism. Their look of chagrin after their self-consequence has been properly snubbed is always comic. They are amazed that you are not anxious to convert them. They would so like to see you acting as the eager supplicant for their vote and interest.

Of an earlier book by Mr. Bradley, Mr. Caradoc Evans wrote: "I am staggered and amazed at 'The Eternal Masquerade.'" I see Mr. Caradoc Evans is mentioned in the present book with a number of other well-known writers as being present at some of the séances described. I imagine the present book will stagger and amaze many other people. But as this is not a formal review—that is to appear later—I must cease my comments at this point with the observation that it is perhaps the most slashing, fiery, pungent book in defence of Spiritualism that has ever appeared.

Mrs. Leaning's review of Camille Flammarion's "Haunted Houses" (p. 391) recalls to mind the days when an uncanny reputation did a house so much mischief that it had either to be let at a greatly reduced rental or was rendered completely unmarketable. The house-famine has made a tremendous difference: the need for houses of any kind has reduced the objection to zero. I know of several houses which were readily let of late years, although previously they were not regarded with favour, having a ghostly reputation. Apart from that, psychical inquiry nowadays is so active and ghosts so little feared, that it might mean a keener demand if any particular house was indicated as being likely to produce "phenomena"! Personally I have lived in more than one house in which the other inmates—and even their visitors—had strange and alarming experiences. Somehow the haunting influences never troubled me in the least, and I once lived quite comfortably in a "haunted room" in which even strangers and sceptics suffered qualms owing to the reported presence of the unquiet spirit of a woman who had met with a tragic end in the place. Some protecting mantle of indifference, I suppose, was the explanation.

D. G.

REV. G. VALE OWEN LECTURE TOUR, 1924-5.

Will those centres desiring to avail themselves of the services of the Rev. G. Vale Owen for this next season, kindly communicate as early as possible with the writer at the address given below?

For the coming season it is proposed to leave the whole of the arrangements in connection with the organisation of the lectures to the local bodies, who will be responsible for their successful issue. The net profits will then be divided equally between the Societies and the funds of the Vale Owen Committee, of which Sir Arthur Conan Doyle is Hon. Treasurer.

Further information may be obtained from FRED BARLOW (Hon. Secretary), 113, Edmund-street, Birmingham.

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THE BOOK-MARKER.

Bits from Books, Old and New.

READERS are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in "LIGHT." The name of the book and author should be given in each case.

APPARITION OF A DOG.

The following account of the ghost or apparition of an animal having been seen is well authenticated, as the lady who told the tale to my friend was one of the persons who saw the apparition.

This lady lived in the country, and one day the curate of her parish called on her. This gentleman had a large dog, a great favourite, but from its uncertain temper he was obliged to keep the animal chained up. While the lady was sitting talking to her visitor, she saw the dog enter her gate, and she told its master, who was sitting with his back to the window. He could not understand how his dog could be there as he had left him chained. On going to the window they both saw the dog approach the window. It stood steadily looking at its master, and then, as if satisfied with having seen him, turned away towards the gate.

The gentleman instantly took leave, saying he must look after his dog or it would be getting into mischief.

On going outside he called him, but he was nowhere in sight, and his master then went straight home, where he found his dog lying in his kennel and chained, but dead.—From "Letters on Spiritualism," by JUDGE EDMONDS.

THE OBSCURED LIGHT.

Remember always that it is the mind of man that shadows and obscures the soul-vision. The soul would always thankfully recognise and welcome the light from our spheres, could it but release itself from the bondage of the material mind, which blinds it to unseen realities. Harnessed to the senses, the soul runs its course on the outer plane.

Rarely is the yoke cast off. With thankfulness do we assist those who are endeavouring to stand upright. The majority of men are progressing as do the animals, four-footed, running in harness; looking down upon the ground; not yet have they arisen to the upright stature of the spirit. Yet this day must dawn. . . . We have put our shoulders to the task, with not earthly, but heavenly, power behind us and through us. Therefore may the world hope and rejoice, for already upon the mountains doth the rising sun shine.—From "The Thinning of the Veil," by MARY BRUCE WALLACE.

THE PSYCHIC EFFECTS OF MUSIC.

Seek good music, my friends on earth. It will uplift you more than you think. It reaches the finer susceptibilities of your organism and by so doing brings you nearer to God. Music is a form of prayer. No need always to put your prayers into words. If you uplift your souls by responding to the vibrations of music or singing you are sending out shafts of light to the All Father who gave you the faculty to worship Him in glorious, tuneful melodies equivalent to spoken prayer. Even if you are not musicians yourselves, you can be uplifted just the same if you make yourselves receptive to the influence of music in concert-halls, churches, etc. And don't sniff at a good Salvation Army band in the streets. The Salvationists are soldiers marching as to war indeed, and they understand full well the value of music to attract and draw the people and have won over many a scoffer into God's fold by a right, good sounding merry tune and a blast of trumpets.—From "Not Silent if Dead," by "PARMA."

EARTH, OUR LIVING MOTHER.

"For who shall tell me that the earth herself may not be a living, thinking, feeling being, on whose not unkindly bosom we wear out our little lives, but whose high loves are with the stars, beyond our sight, and her voice too deep and musical for ears used to our shrill human speech? Who shall say surely that she is not conscious of our presence, of some of our doings when we tear her breast and lay burdens upon her neck and plough up her fair skin with our hideous works, or when we touch her kindly and love her, and plant sweet flowers in soft places? Who shall know and teach us that the summer breeze is not her breath, the storm the sobbing of her passion, the rain her woman's tears—that she is not alive, loving and suffering, as we all have been, are, or would be, but greater than we as the star she loves somewhere is greater and stronger than herself? And we live upon her, and feed on her, and all die and are taken back into her whence we came, wondering much of the truth that is hidden, learning perhaps at last the great secret she keeps so well. Her life, too, will end some day, her last blossom will have bloomed alone, her last tears will have fallen upon her own bosom, her last sob will have rent the air, and the beautiful earth will be dead for ever, borne on in the sweep of the race that will never end, borne along yet a few ages, till her sweet body turns to star-dust in the great emptiness of a night without morning."—From "The Children of the King," by F. MARION CRAWFORD.

"EVERYONE Has Something to Say"

THIS interesting publication deals with the vital importance of speech, not merely on public occasions but in everyday life. Many people who are inclined to take speaking for granted will be surprised and interested in the new points of view which it suggests.

How many people realise that their possibilities of success, wealth and power depend to a large extent upon the ability to express their views clearly and convincingly? How many times have you at a critical moment failed to express yourself as you really intended? Afterwards you remember what you ought to have said—but it is then too late.

There is only one way to overcome this serious handicap—training. The power of speech can be developed and improved like anything else. But there are only a few really good teachers in this country, and thousands of men and women who are anxious to improve their powers of speech are unable for many reasons to take advantage of their tuition. The average professor of elocution has obvious limitations, and often only succeeds in training his pupils to imitate his own individuality and imitate his diction. Again, in many important towns there is no possibility at all of training the voice and learning to speak effectively. What are ambitious men and women to do?

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ANSWERS TO CORRESPONDENTS.

Miss K. (Bosbury, Ledbury).—In reply to your letter we hope to republish some of Dr. Powell's articles shortly.
 M. CONSONNI (Orlando, Florida).—We have not the address here and have heard nothing from him. Probably if you address the New Zealand Government Office at 115 Strand, London, W.C.2, it would be sufficient.

NEW PUBLICATIONS RECEIVED.

"Evolution at the Crossways." By H. Reinheimer. The C. W. Daniel Company (6/- net).
 "The Philosopher's Stone." By J. Anker Larsen. Constable & Co., Ltd. (12/- net).

OBITUARY: MR. WILLIAM H. ROBINSON.—It is with regret that we hear of the decease of Mr. William H. Robinson, the bookseller, well-known in Newcastle as one of its oldest citizens. Mr. Robinson passed away in his 85th year. He was not only well-known as a bookseller, but also in connection with Spiritualism, for he was one of the pioneers of the movement in the North. He gave many lectures and wrote extensively in the Press on the subject. We learn also that he was a poet and wrote a great deal of verse marked by high spiritual fervour. Some years ago he corresponded with us, and was an occasional contributor to this journal.

MR. JAMES RUTHERFORD, of Haltwhistle, informs us that the challenge for a debate by the Rev. E. P. Luce, which was accepted by Mr. James Lawrence, of Newcastle, on April 4th, is not likely to materialise owing to the fact that the opponent has evidently given up the contest. Mr. Rutherford wrote him on May 8th offering him four dates, but he has failed to reply. Both contestants have written to the local papers, but Mr. Lawrence's last letter to the Press, it appears, has evidently settled the question of any further attack.

We have received the first issue of "The National Spiritualist," the official organ of the Spiritualists' National Union, published by the S.N.U., Ltd., 162, London-road, Manchester. We welcome a little contemporary which should worthily fill its place. Amongst the contents are "The Harmonical Philosophy," by W. H. Evans, "Our Debt" (leading article), by George F. Berry, a discussion page, and other features of interest.

"T. P.'s AND CASSELL'S WEEKLY" for June 28th contains a portrait of Miss Nellie T. Gallon, in connection with the new book, "He Who Walked in Scarlet," by her and Mr. Calder Wilson (better known to readers of LIGHT as Mr. David Wilson). Miss Nellie Gallon it will be remembered, was one of the sitters in the remarkable series of sittings with the medium Stella, recorded by Mr. Harry Price.

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AN APPEAL TO MEDIUMS.

The Council of the Birmingham and Midland Society for Psychical Research is very anxious to secure the services of suitable sensitives for psychic investigation. The object of the Society is to promote scientific investigation of psychic phenomena and to afford its members first-hand experience in this subject.

This appeal is particularly made to those sensitives possessing gifts of a physical nature. All such who are prepared to offer their services for long or for short periods will be assured of sympathetic and helpful co-operation, combined with a full realisation of the difficulties attending the production of this phenomenon.

Those who have the Cause at heart, please help in this important work. Address stating fees, etc., to Fred Barlow, 113, Edmund Street, Birmingham.

"A PILGRIMAGE TO LOURDES."

To the Editor of LIGHT.

SIR,—I am much interested in Mr. Wilkerson's little article on Lourdes (page 373). I think that these healing manifestations could happen anywhere if we could disentangle faith from superstition, and that it is quite probable that the very personal attitude of various Christian and other Churches does much to hinder any such possibility; different forms of belief naturally enough support only what appears to assist their particular exploitation of human mind and thought and are anxious to ignore whatever may seem to hinder that exploitation. Their Scriptures certainly give one ground for assuming that where "two or three are gathered together" we can expect to find a faith that can "move mountains." If, for example, a sick man and a few people round him could only believe in their heart that he will recover by the power of God it would be so, and I think that this incidence of faith is the real cause of these cures; while radio-active matter can be of valuable assistance, it would, I think, be seriously hampered without any faith on the part of the patient and his attendants and doctors.—Yours, etc.,

ARCHIBALD SKRINE GRAHAME.

10, Vineyards, Bath, Somerset.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 29th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Cannock. Wednesday, July 2nd, 8.

Croydon.—Harewood Hall, 96, High-street.—June 29th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Camberwell, S.E.—The Waiting Hall, Havil-street, Peckham-road.—June 29th, 6.30, Miss L. George. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 29th, 7, Mr. J. M. Stewart. June 30th, 8, spiritual developing circle. July 3rd, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—June 29th, 11, public circle; 7, Mr. H. Clark. Thursday, July 3rd, 8, Mrs. Stephens, flower service.

Peckham.—Lausanne-road.—Sunday, June 29th, anniversary service, addresses and clairvoyance. Thursday, 8.15, Mrs. M. Clempson.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 29th, 11, Mr. Wm. Mooring. 3, Lyceum; 7, Mr. Ernest Meads.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—June 29th, 11 and 6.30, Mrs. Redfern.

Central.—144, High Holborn.—June 27th, 7.30, Mrs. Maunder. June 29th, 7, to be announced.

St. Paul's Christian Spiritualist Mission.—5B, Dagnell Park, Selhurst S.E.—June 29th, 7, Mr. W. J. Barkel. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. June 29th, 6.30, Service, Holy Communion and Address. Healing Service Wed., July 2nd, 7 p.m.

OLD AND RARE BOOKS FOR SALE.

Crookes, Researches in the Phenomena of Sp'm, 1874, 20s.; Britten, Nineteenth Century Miracles, 1884, 25s.; and Modern American Sp'm, 1870, 40s.; another copy 30s.; Lombroso, After Death—What? 1909, 10s. 6d.; Dr. A. R. Wallace, Miracles and Modern Sp'm, 1875, 10s. 6d.; and My Life (abridged ed'n), 6s. 6d.; Judge Edmonds, Letters and Tracts on Sp'm, 1874, 7s. 6d.; Andrew Lang, Book of Dreams and Ghosts, 5s. 6d.; Secrets of the Tomb, 7s. 6d.; Gerald Massey, My Lyrical Life (2 vols.), 1889, 6s. 6d.; Glendinning, The Veil Lifted (Spirit Photography), 1894, 10s.; Osborne Moore, The Voices, 10s.; Glimpses of the Next State, 10s. 6d.; Dale Owen, Debatable Land, 1871, 12s. 6d.; and Footfalls on the Boundary of Another World, 7s. 6d.; Frank Podmore, History of Modern Sp'm (2 vols.), 25s.; and many others of more recent date.—Lists, with prices, from Box 10, Office of "Light," 5, Queen Square, London, W.C. 1.

Residential Chambers for Women. Vacancies July and August, bed-sitting rooms overlooking gardens, double and single, gas-ring, own meter; close to Kensington High Street, half an hour from Wembley Restaurant: Western 3030. A. D. Box No. 52, Hutchinson, and Co., 34, Paternoster Row, E.C. 4.

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